



James P. Wilson

bought at No 123 South 6th Street

Sept. 29 1818.

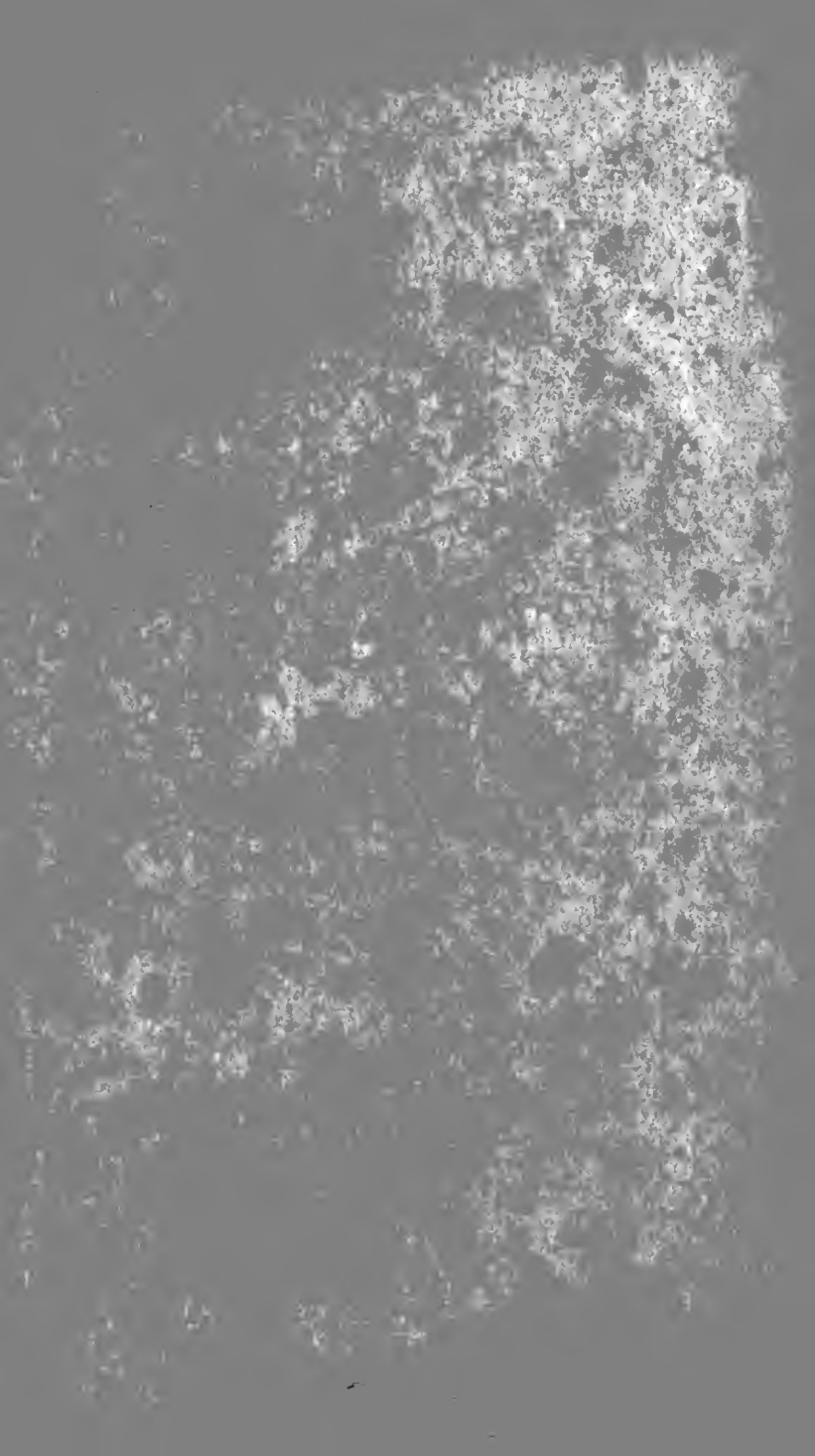


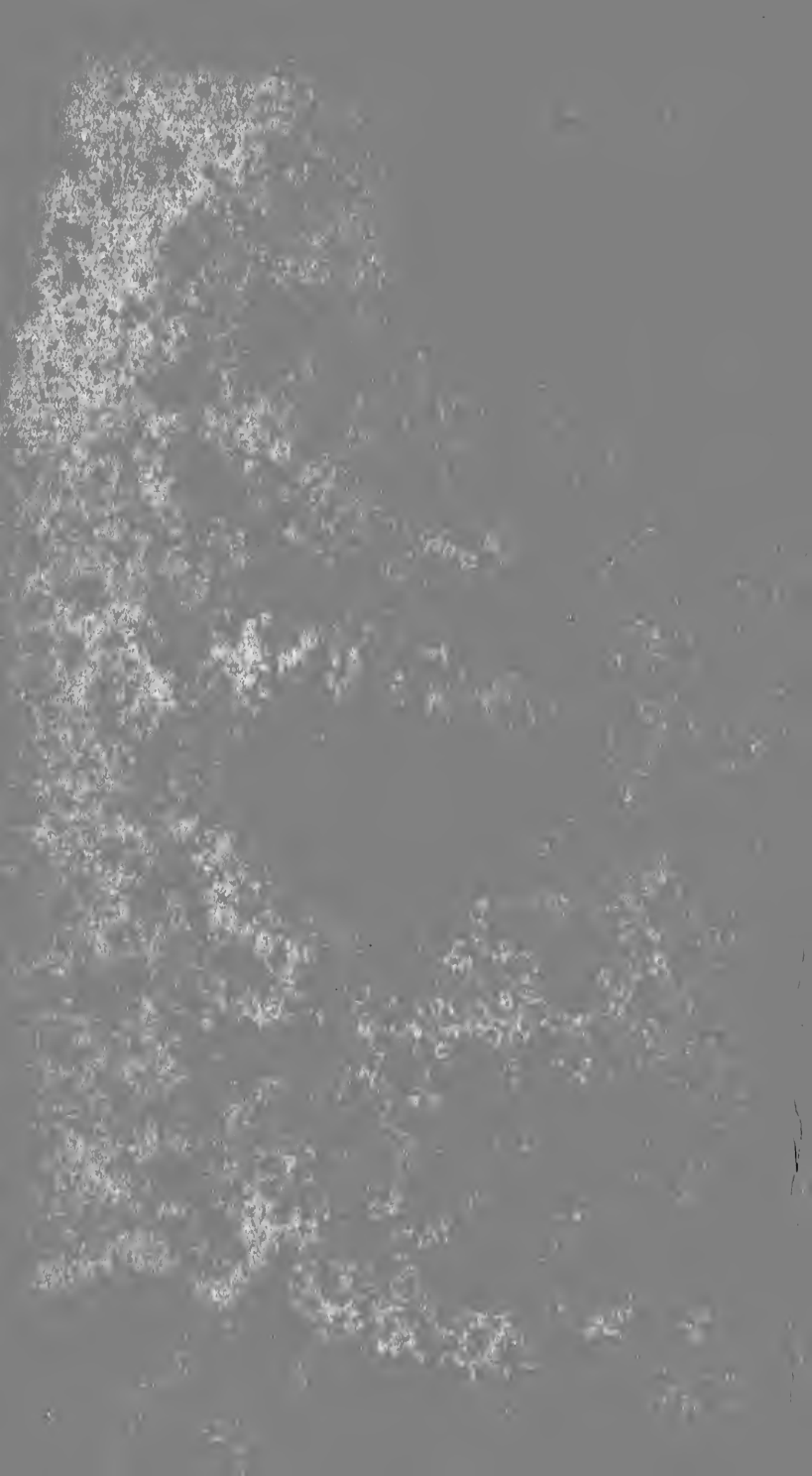
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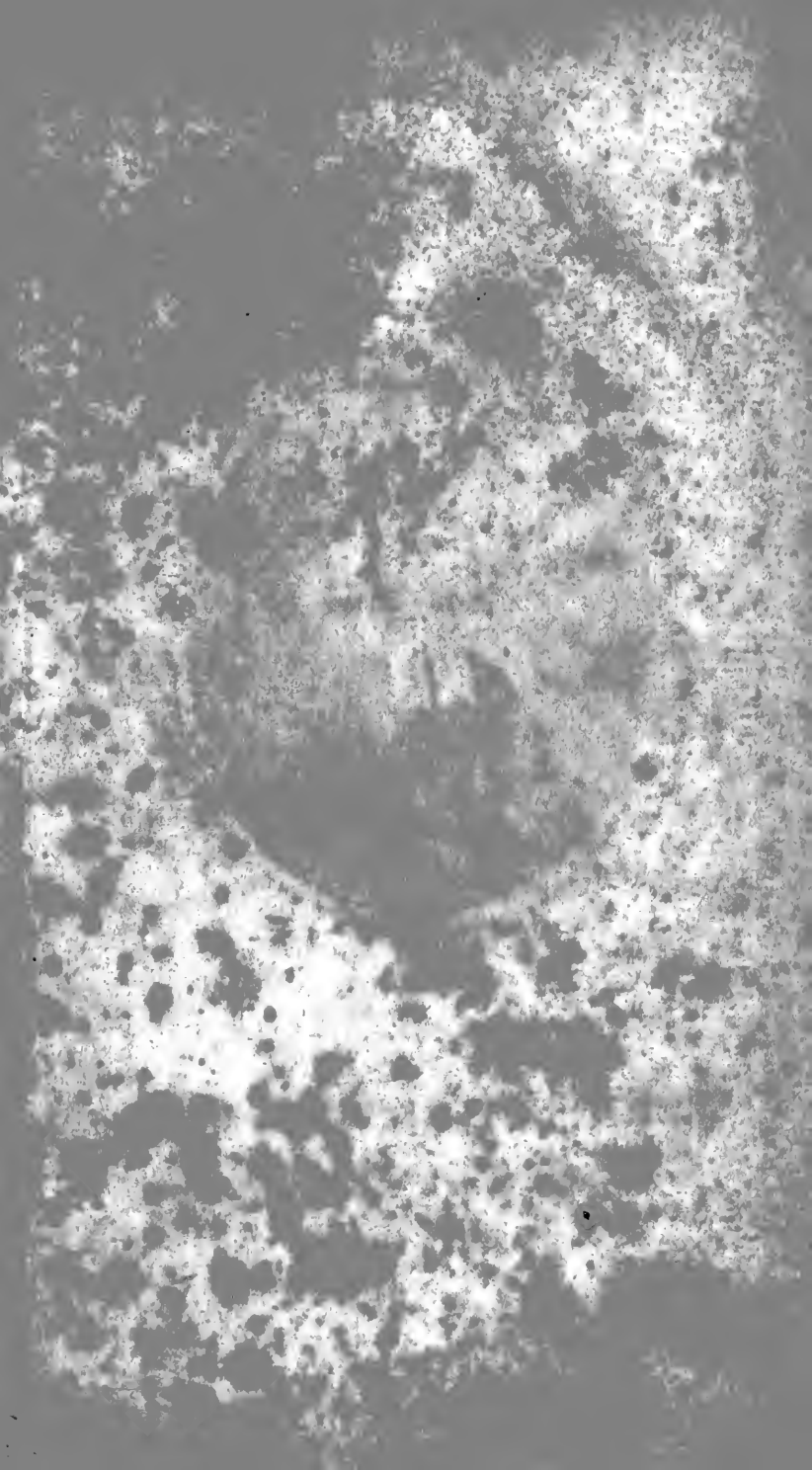
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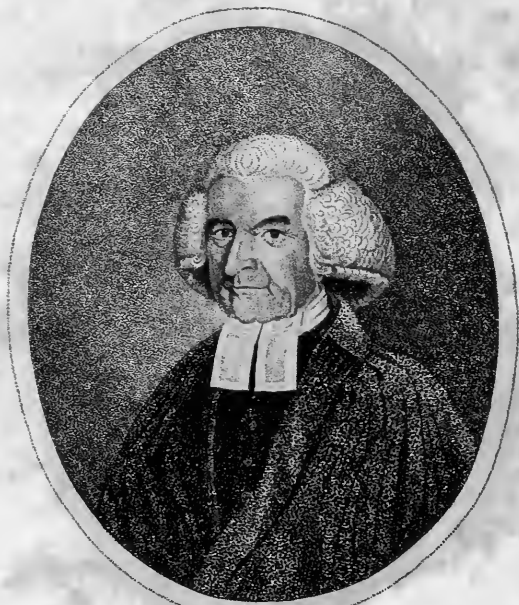
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Drawn & Engraved by S. Hill, Boston.

EZRA STILES S.T.D. L.L.D.

President of Yale College.

THE

L I F E

OF

James P. Wilson's
EZRA STILES, D.D. LL.D.

A FELLOW OF THE AMERICAN PHILOSOPHICAL SOCIETY; OF
THE AMERICAN ACADEMY OF ARTS AND SCIENCES; OF
THE CONNECTICUT SOCIETY OF ARTS AND SCIENCES;
A CORRESPONDING MEMBER OF THE MASSACHU-
SETTS HISTORICAL SOCIETY; PROFESSOR
OF ECCLESIASTICAL HISTORY; AND
PRESIDENT OF YALE COLLEGE.


BY ABIEL HOLMES, A. M.

PASTOR OF THE FIRST CHURCH IN CAMBRIDGE.

—Neque hunc nobis penitus ereptum, nec profus amissum,
existumemus, dum EXEMPLAR ejus perillustre eloquitur, et nos ad
Artium et Virtutum omnigenarum prosecutionem adhortatur et urget.

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Boston.

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FAUST'S STATUE, N^o.  NEWBURY STREET.

MAR, 1798.

THE STATE OF NEW YORK
IN SENATE
January 14, 1886.REPORT
OF THE
COMMISSIONERS OF THE LAND OFFICE
IN ANSWER TO A RESOLUTION
PASSED BY THE SENATE
MAY 14, 1885.
ALBANY: ANDREW FLETCHER, STATE PRINTING OFFICE.
1886.

The Commission of the Land Office, created by Chapter 374 of the Laws of 1885, has the honor to submit to the Senate the following report, in answer to a resolution passed by the Senate on May 14, 1885, relative to the sale of the lands of the State, and to the manner of conducting the same.

The Commission, in its report, has the honor to state that it has had the pleasure to examine the records of the Land Office, and to find that the same are in a state of order, and that the same are in a state of order, and that the same are in a state of order.

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P R E F A C E.

IT was in compliance with the wishes and advice of several judicious friends of President STILES, that the compilation of these memoirs was undertaken. An intimate acquaintance with the President, obtained by a residence of four years at the University, as his pupil ; by a subsequent residence there, as a tutor ; by a correspondence with him for several years ; and by an alliance with his family ; gave me some advantages for the delineation of his character, which many persons, otherwise better qualified by superior age and talents, could not possess. These advantages, however, would not, alone, have imboldened me to attempt so arduous and delicate a task,

The President, by his last will, left me the use of his cabinet of manuscripts, consisting of forty volumes. On the receipt of them, above a year after his death, I began, with what diligence my health and professional labours would admit, to examine them ; and judged, in the result, that they furnished copious materials for the biography of their Author. With these materials in my hands, and hoping that such a
work

work would subserve the interests of Religion and of Science, I no longer hesitated to undertake it.

From the numerous manuscripts, it has been my studious aim to select the most characteristic passages, and to make the President, as far as possible, his own biographer. The chronological order, which seemed the most natural, has been strictly followed. The facts, however miscellaneous, are related as they arise. In giving so complex and diversified a character, as that of President Stiles, this method must, in some instances, cause the narrative to appear abrupt and desultory. No plan could comprise all advantages: this seemed to comprise the most. It exhibits the man, like himself, attending to a vast variety of researches and pursuits, with an activity and comprehension seldom united; and with a rapidity of transition, which, though it might derange the plans, and obstruct the improvement, of most men, was, in this instance, connected with order and unity, and with a singular progress in knowledge and virtue.

If any inconvenience should attend the want of a systematic arrangement of the subjects discussed, or of the traits delineated; it will be remedied by an index, at the close of the book, pointing to its principal contents.

Excepting

P R E F A C E.

Excepting some verbal alterations, little freedom has been used with the original, in the extracts from letters and other manuscripts of the President. Written, in his usual manner, with rapidity, the reader may expect to find them more distinguished for unaffected ease, than for studied elegance,

The curious enquirer will naturally wish to know the replies to many queries, taken from the President's letters to the Literati in foreign countries. Had it been possible, the desire should have been gratified. But, whether those letters, or their answers, miscarried; or, whether the persons addressed were not sufficiently inquisitive, or had not leisure, or abilities, to make the desired researches; or to whatever cause it is to be ascribed; no replies have been discovered. The questions, however, characterize the enquirer; and they may be found worthy of the future attention of the learned world. In both these views, they appeared to merit preservation.

The reader, not versed in classical learning, will pardon the insertion of many articles relating to SCIENCE, when he considers, that these are the memoirs of a literary character, and of a President of a University; and the scientific reader, it is charitably hoped, will require no apology for the insertion of much RELIGION, when

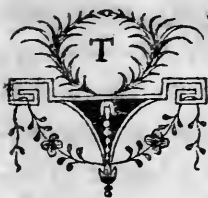
when he considers, that this work is designed to promote it; that religion was indelibly wrought, like Phidias's name in his shield, into the character which it delineates; and that, in the judgment of the compiler, the union of Piety with Learning forms the sublimest human character.

CAMBRIDGE, APRIL }
5th, 1798. }

THE



THE LIFE OF
PRESIDENT STILES.



THE history of MAN is one of the most instructive branches of knowledge. Whatever elucidates the human character is not unworthy of notice. In the vale of obscurity there often springs up a child of genius, or of virtue, whose character, if delineated, would furnish instruction and entertainment to the world. But such humble names history seldom records. It is, indeed, an humiliating fact, that even eminent virtue, unaccompanied with power and greatness, rarely receives that

that tribute of public esteem and applause, which it justly claims. The hero is immortalized, while the philosopher and the Christian are suffered to pass into oblivion.

The heathen historians carefully recorded the exploits of the great men of ancient times. Painting and Statuary, with emulating skill, presented their exact resemblances to distant posterity. Orators, in lofty panegyric, proclaimed their funeral eulogies to crowded auditories. Poets celebrated their praises in heroic verse. Names, so variously preserved, so studiously extolled, escaped the ravages of time. Their fame has reached us; and their praises are daily reiterated. The more substantial, though less brilliant, worth of many men, in modern times, has been overlooked in the splendour of antiquity. The age, however, which boasts its refinement in civilization, ought to respect the milder virtues; and the nation, which has experienced the salutary influence of Christianity, ought to venerate the Christian character. Under these impressions, the writer will humbly attempt to preserve from oblivion, and to propose for imitation, the character of a man, who shone with distinguished lustre

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in the circle of civil society, in the republic of letters, and in the church of Christ.

EZRA STILES was born at North-Haven, in Connecticut, on the tenth day of December, 1727. His father was the Reverend Isaac Stiles, whose grandfather, John Stiles, was brought, while an infant, from Milbroke, in Bedfordshire, in England, in 1634, by his father, John Stiles, who settled at Windsor, in Connecticut, in 1635. His mother was a daughter of the Reverend Edward Taylor, of Westfield, in Massachusetts, who came from England to America; and, in 1692, married Ruth Wyllys, a daughter of the Honourable Samuel Wyllys, of Hartford, in Connecticut. By her he had six children, of whom Kezia was the fifth. She was married to the Reverend Isaac Stiles, of North-Haven, in June, 1725; and died in child-bed, December 15, 1727, leaving Ezra, her only child.

Born with a feeble constitution, he was, from his infancy, subject to infirmities; and it long remained doubtful, whether he would survive the age of childhood. But the providence of God preserved, through this critical period, a life destined for future usefulness and eminence. In his subsequent

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years,

years, a reflection on these early experiences of the divine care and protection very sensibly affected his heart with gratitude to the Preserver of men.

His puerile age, unfruitful in incidents of importance, furnishes nothing material, worthy of preservation. The tradition, however, in the place of his nativity, is, That he was distinguished from all the other children of his age, by his good humour, and engaging manners; that he had a strong memory, from his childhood; that, though he did not, at first, discover a fondness for study, he was no sooner initiated in the rudiments of knowledge, than he became delighted with his book; and that his progress was so rapid, as to allow him considerable time for the assistance of his school-fellows, and for his own amusement.

A. D. M,DCC,XXXVI TO M,DCC,L.—
ÆTAT. IX TO XXIII.

AT the age of nine years he began to learn his Latin grammar; and, having finished his preparatory studies, under the instruction

struction of his father, at twelve he was prepared to enter college. An admission at so early an age being judged inexpedient, he waited three years longer; and in September, 1742, entered Yale College, in the fifteenth year of his age. His principal tutor was Mr. Darling, a man of abilities and of science. He lived to see his pupil placed at the head of that seminary, where he had assisted in forming his mind to knowledge and virtue. A mutual friendship, which commenced at this early period, was ripened afterward into a cordial affection, and heightened the pleasure of the evening of their days.*

A small estate in Glastenbury descending to him in right of his mother, his father sold it, in 1741, to defray the expences of
his

* Thomas Darling, Esquire, died at Woodbridge, in the vicinity of New-Haven, Nov. 30, 1789, Ætat. 70. He was not more distinguished for the strength of his intellectual powers, than for modesty, candour, charity, and the strictest integrity. In private life, from which the justest estimate of life is drawn, he was most respectable and amiable. In public life he filled various offices with equal dignity and fidelity. His abilities shone to advantage, as a statesman and a judge.—Having studiously attended to the evidences of Christianity, he was fully persuaded of its truth and importance, and adorned his profession of it by an exemplary life.

his education; but, from some cause now unknown, he did not receive all the avails till 1747. Hence his situation, while at college, was rendered dependent, in a degree, on the patronage of friends. A youth of a fine genius, of amiable manners, and of a promising character, easily found those who had a disposition, as well as ability, to patronise him. President Clap, among others, was his friend and benefactor; and, by various acts of friendship, lessened the expences of his education. With what improvement to himself, and advantage to the world, he employed his time at the university, will appear in the sequel. Naturally inquisitive; fond of books, perhaps to an extreme; patient of application; and delighted always with literary society; the academic life must have been peculiarly congenial to his juvenile mind. It was by thoroughly availing himself of this happy period, and of these propitious advantages, that he laid the foundation of his future usefulness and distinction.

The vestiges of his progress, while at college, are not now easily traced. His favourite researches, however, are discernible in his observations

observations on a comet, which appeared in the beginning of his Sophomore year; in an account taken at the same time, of the number, periods, distances, velocity, and other properties of the comets; in numerous geometrical mensurations; in the calculations of eclipses; and in a copious chronological compendium of the history of the Old and New Testaments.

Having finished his academic course, by the appointment of the President, he delivered the cliosophic* oration, in the College Hall, at the public examination of his class for the degree of Bachelor of Arts. This appointment was a very honourable one; and, alone, affords presumptive evidence of his general scholarship; for it was required of the orator, who had this part assigned him, to exhibit a view of the cyclopædia of literature, which had been the subject of classical studies, in the several stages of education at the university. At the subsequent Commencement, September 3d, 1746, at the age of nineteen, he received the degree of Bachelor of Arts. On this occasion, he had as distinguished

* A collegiate term, applied to an Oration on the Arts and Sciences, delivered annually at an examination in July.

tinguished a part, as a syllogistic exercise would admit ; and, at that period, the candidates for the first degree had no higher exercise at Commencement, except a salutatory oration. He was respondent in defence of the following *thesis*, which was afterward sanctioned by his maturer judgment, and defended by his abler pen :

Jus regum non est jure divino hereditarium.

“ The hereditary right of kings is not of divine authority.”

“ While an undergraduate, he stood, if not the first, yet among the first of his contemporaries ; and when he proceeded Bachelor of Arts, he was esteemed one of the most perfect scholars that had ever received the honours of this seminary.”*

Apprehending his religious principles to be settled, and impressed with a sense of the duty and importance of making a Christian profession, he did not, like many students in theology, delay it, till an entrance into the desk should render it necessary ; but, thus early, confessed Christ before men, and publicly consecrated himself to God. On the

23d

* Professor Meigs' Funeral Oration on President Stiles, at the Commencement after his death.

23d of November, after his graduation, he was admitted, by his father, a member of the church in North-Haven.

Allured by the inviting circumstances of the library, and literary society, at New-Haven, he now returned to the seat of science, the honours of which he had recently received.* To facilitate those scientific pursuits, which were the delight of his soul, and those valuable acquisitions on which his future usefulness depended, a new benefactor now providentially appeared. In 1747, Captain David Wooster,† of New-Haven, who

* *Artium Baccalaureatu adornatus, è sodalitate et consuetudine academica discedebam. Citò autem reversus apud Ædes Yalenses, ibi eruditorum otium et consortium cum summa voluptate tuli, imo terdecim annos.*

President Stiles' MS.

† This was the celebrated General Wooster, who afterward distinguished himself, by his courage and military abilities, in the revolutionary war. He was born at Stratford, in Connecticut, in 1711, and graduated at Yale College, in 1738. Having, from the time of the war against Spain, in 1739, to the French war, in 1755, risen, through the several military gradations, to the rank of colonel; at the commencement of hostilities with Great-Britain, in 1775, he was appointed to the chief command of the troops in the service of Connecticut, and made a brigadier-general in the continental service.

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who married a daughter of President Clap, invited him to live in his family, during his absence at Louisburg.

What attention he now paid to the regulation of his heart and life, appears in the following rules, which he drew up, at this time, for his own use.

“*Ratio vivendi.*”

1. In every action and station of life, act with judgment, prudence, calmness, and good humour of mind.

2. Endeavour to make the business of your life your pleasure, as well as your employment. *Labor ipse voluptas.*

3. Be contented with whatever condition and circumstances Providence shall allot you in the world ; and therein endeavour, some way or other, to be useful to your fellow-men.

4. Persuade yourself, that to live according to the dictates of Reason and Religion is the surest, and indeed the only way to live happily

In 1776, he was appointed the first major-general of the militia of Connecticut. At the head of his soldiers, opposing a detachment of British troops, whose object was to destroy the public stores at Danbury, he was mortally wounded, April 27th, 1777, at Ridgfield, and died, May 2d, at Danbury.

happily in this world, and to lay a foundation of happiness in the other.

5. Extirpate all vicious inclinations; cultivate and improve the mind with useful knowledge, and inure it to virtuous habits; think, live, and act, rationally here, that you may be progressively preparing for heaven. *Nulla dies sine linea.*"

To these rules of his own he added several others, from Pythagoras, Socrates, Cicero, and Watts. The excellent "Golden Verses" of Pythagoras made a part of this selection. A few of the rest, which he appears to have sacredly respected in his future life, are here subjoined. "The best method," says Socrates to his pupil Alcibiades, "that you can make use of, to draw blessings from heaven upon yourself, and to render your prayers acceptable, will be, to live in a constant practice of your duty toward the gods, and toward men."—"Bene orâsse est bene studuisse." To have prayed well is to have studied well.—"Non enim tam auctoritatis in disputando, quam rationis momenta quærendasunt." Not the weight of authority, but of reason, should be sought after in disputation. CICERO.—"Inure yourself

to a candid and obliging manner, in all your conversation ; and acquire the art of pleasing address, even when you teach, as well as when you learn, and when you oppose, as well as when you assert and prove." WATTS. He closes the whole with a noble sentiment and resolution : " I consider myself as a citizen of the intellectual world, and a subject of its almighty Law-giver and Judge ; by Him I am placed upon an honourable theatre of action, to sustain, in the sight of mortal and immortal beings, that character and part which He shall assign me, in order to my being trained up for perfection and immortality ; and shall, therefore, from this time forth, devote my life to the service of God, my country, and mankind."

In 1749, he was chosen a Tutor of Yale College, and was inducted into office on the 25th of May. This was the completion of his wishes ; " truly," to use his own words, " not so much for the honour of the office, as for the advantage of a longer residence at the Seat of the Muses."

In the two preceding years, Doctor Franklin had made his first experiments in electricity, at Philadelphia ; and in the spring of
this

this year, he sent an electrical apparatus to Yale College. Nothing could have been more opportune than this, to Mr. Stiles; nor could any thing have furnished him with a more delightful source of philosophical entertainment. In connexion with his fellow-tutors, he made a variety of curious experiments, above twenty of which are entered in his manuscripts. These were the first electrical experiments made in New-England.

Having received a license from the New-Haven Association of ministers, he preached his first sermon at West-Haven, in June. At the public Commencement, in September, he received the degree of Master of Arts, and pronounced a valedictory oration.

A. D. M,DCC,L TO M,DCC,LVI.—
ÆTAT. XXIII TO XXIX.

IN April, 1750, he took a journey, and preached to the Housatunnuk Indians, at Stockbridge. Whether curiosity prompted, or ill health necessitated, this tour, it occasioned an importunate application to him, from the Society for propagating the Gospel
among

among the Indians, to undertake the mission to this tribe, as successor to the Reverend Mr. Sergeant.* So familiar was he in his address; so admirably did he accommodate himself to the various manners, habits, and prejudices, of the different classes, and even of the different nations, of men; it is not strange, that his services were solicited for this important and difficult station. With these rare qualifications, had he accepted the invitation, he would unquestionably have been an eminent apostle of those American heathen. But, his health being unequal to so arduous a service, he declined it.

On the 12th of December, he pronounced a Latin funeral oration,† in honour of Governor

* The Rev. John Sergeant was born at Newark, in New-Jersey, and educated at Yale College, where he graduated in 1729. In 1731, he was elected a Tutor in that seminary, in which office he continued four years. In 1735, he commenced the Indian mission, in which he spent the remainder of his life. He died July 27th, 1749, *Ætat.* 39; having been "a surprising instance of labour, industry, and faithfulness, in that great and good work to which he was called."

† After a pathetic exordium, he proves the necessity of societies, and of laws. Having observed, that the distribution of mankind into societies is an imitation of Nature,

ernor Law, which was printed ; and from which the motto for this work was selected. This oration furnishes a pleasing proof of his classical taste, of his oratorical talents, and

ture, he thus proceeds with equal elegance and sublimity :
 “ Quid autem per immensam hanc, quam spectamus, Universitatem rerum, tum cælestibus tum terrenis invenimus, quod non sociale quiddam arguit atque enuntiat ? NATURAM enim esse *socialem*, manifestius quid quam ipsa Natura evincere possit ? Quæ enim Entibus universis subsistit Connexio aut Relatio ? Animalia vel minutissima cæteris superioribus, superiora invicem inferioribus quodammodo servientia :—inferiora hominibus ; propriis familiis homines ; singulæ familiæ cuidam societati publicæ ; societates municipiis ; municipia regno ; regna orbi ; orbis systemati ; systemata UNIVERSO ; et omnia DEO !” After shewing the excellence of the laws and government of Connecticut, he observes that, good rulers have always been deemed worthy of special honour. Having produced examples from the ancient Hebrews, the Romans, and others, to confirm the propriety of such estimation, he thus sententiously characterizes the Governors of Connecticut. “ Itaque charæ erunt semper et honorariæ nobiscum memoriæ Præfectorum nomina et characteres celeberrimorum, qui nonaginta jam annis, vel è Chartâ Libertatum nostrarum datâ, amplissimum magistratum gerebant, et hancce Coloniam integerrimo honore gubernârunt. Qui omnes, etiamsi singulari quadam virtute propriisque meritis percelluere, tamen felicissimè gubernandi ratione arteque, præcellentem LAW cunctis antecellere penè ab omnibus concessum arbitror. Comparatio Privilegiorum et charæ *Connecticutensium* Libertatis, nostro Patrono, qui à Rege Carolo

and of his familiar acquaintance with that language, which, for several centuries, has been the principal medium of diffusing knowledge through the learned world. "He wrote this language with a surprising facility,

Carolo secundo impetrabat, dignissimo WINTHROP tribuatur. Sit honos Proceribus Proavisque nostris humanissimis LEET, TREAT, et WINTHROP secundo, qui fidelissimè tranquillam administrationem consecutifunt. Nec immemores erimus summi illius viri perillustri SALTONSTALL, qui Judiciale Forum erexit circulare, et bis quotannis per totam Coloniam haberi instituebat; necnon nostram Societatem multis decoravit honoribus. Regiminis autem sapientis, mansueti et integerrimi TALCOTT, omni sanctitate ac pietate viri, memoriam retinemus gratam. Sed gloria conservandæ Reipublicæ, ac peritè per procellas intestinas periculosissimasque confusiones fortiter et clementer administrandæ, sit soli, sapienti, et illustrissimo LAW."—Governor Law was born at Milford, in Connecticut, in 1674, and educated at Harvard College, where he graduated in 1695. On the death of Governor Saltonstall, in 1724, he was chosen Lieutenant-Governor, and Chief Judge of the Superior Court. In 1741, he was elected Governor. He died, Nov. 6, 1750, Ætat. 77. His successors in office were,

Roger Wolcott,	from 1751 to 1754.
Thomas Fitch,	from 1754 to 1756.
William Pitkin,	from 1756 to 1769.
Jonathan Trumbull,	from 1769 to 1784.
Matthew Griswold,	from 1784 to 1785.
Samuel Huntington,	from 1785 to 1796.
Oliver Wolcott,	from 1796 to 1797.

ity, and with a purity and elegance that would have honoured the age of Augustus.”*

In 1751, the dysentery prevailing at New-Haven, he was seized with it, and his life imminently endangered ; but, by the blessing of God, he recovered.

In the summer of 1752, he was subjected to a hectic complaint. This was the fiftieth year from the first Commencement at Yale College, holden in September, 1702. At the President's desire, he composed a Latin half-century oration for the Commencement ; though so deeply in decline, as to render it doubtful, whether he would be able to pronounce it. One of his fellow-tutors, therefore, committed it to memory, to deliver it for him, that this era might not pass without celebration. With difficulty, however, he delivered it himself.

This year he was invited to a settlement in the ministry at Kensington ; but he declined the invitation. The exercise of preaching being prejudicial to his health, he determined to pursue the profession of the law, and applied himself to the study of it—not without the influence of religious considerations, hereafter to be noticed.

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* Professor Meigs' Funeral Oration.

In November, 1753, he took the Attorney's oath, before the County court, at New-Haven ; and practised at the bar till 1755. During this period, he read the best Institutes, and the principal Reports. He examined the *Jus Civile* ; but chiefly studied the Common Law of England, it being most used in the colonies. He acquainted himself with the law-practice in Connecticut. He also learned the political constitutions, and the judicial procedures, of all the XIII British provinces ; and, to facilitate the acquisition of this knowledge, in his journeys through five of these provinces, he sought interviews with the gentlemen of the law. Not limiting his researches to statute-books, and local systems of jurisprudence, he examined the great principles of the laws of nature and of nations ; the forms of ancient governments ; and the actually existing constitutions of the various empires of the world. " Having studied the law, with a view to make it his profession, he had obtained just conceptions of the nature and extent of that science. He had taken that large and comprehensive view of it, which Blackstone so strongly recommends

to him, who wishes for eminence in the profession."*

What now appeared to be merely incidental, was providentially designed to contribute toward his more extensive qualification for public usefulness. The legal and political knowledge, thus acquired, enabled him afterward, when in the presidency, to give, with peculiar advantage, occasional lectures, on law and government, to the university at large ; and, at the same time, to guide the studies, and facilitate the progress, of such particular students as were destined for the bar.

At the public Commencement, in 1753, he pronounced a Latin oration, in memory of Bishop Berkeley, who had been a liberal benefactor to Yale College, and who died in January of that year.

In 1754, his health being in some degree improved, he resolved to make an effectual trial of exercise for its restoration. He, accordingly, in the summer and autumn, rode to Deerfield ; to Newport and Boston ; to New-York and Philadelphia ; and thus journeyed at least one thousand miles. In

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* Professor Meigs' Funeral Oration.

his eastern tour, he attended the Commencement at Cambridge, on which occasion President Holyoke* conferred on him the degree of Master of Arts. In his southern tour, he attended the New-Jersey Commencement.

On the 5th of February, 1755, he pronounced a Latin oration, in the College Hall, in compliment to Doctor Franklin, then on a visit to the literati at New-Haven. This oration, animated with the fire of his own eloquence, records the interesting discoveries of this eminent philosopher, and anticipates, with prophetic assurance, the triumphs of Science in America.†

Great

* "President Holyoke was of a noble commanding presence. He was perfectly acquainted with academic matters, and moderated at Commencements with great dignity."

President Stiles' Literary Diary.

† Quippe hic Vir, Auditores, mirandas quasdam Naturæ leges, et arcanas adhuc, nuper enucleavit. Stupendam vim operationesque tremendas ELECTRICITATIS, proprio suo Marte detexit. Hanc Naturæ vim Græci olim *Ελεκτρον* appellârunt; quæ latius clariùsque patuit ab experimentis Hauksbeianis. De eadem vero maximè ignorârunt Philosophi immo hodierni, donecdum decem forte annis inde peractis, cùm ad ejusdem leges investigandas experimentis Electricismi se fortiter applicuere. Et quam plurima Europæi et quidem mirabilia ejusdem phænomena ab experimentis invenerint, tamen de generalibus

Great minds by instinct to each other turn,
Demand alliance, and in friendship burn. *Addison.*

These two inquisitive and philosophic minds,
as if touched at the same instant by the subtil
electric fluid, glowed with the ardour of mu-
tual

ralibus illius legibus fermè nihil didicissent, priusquam ille immortalis FRANKLINUS, Philosophus noster Americanus, viam semitamque ratiocinii electrici patefecit, dedit, et edocuit.——Phænomena hæc tremenda non tantum explicuit ; sed eorum vim, ne noceant, depellere docuit : et monstravit uti fatale hoc fluidum à cuspidibus ferreis innocuum è nubibus dehauriatur. Unde templa, domicilia, naves, et vita animalium à tonitru fulgureque salventur.——Literæ autem, Auditores, et literatum Mæcenates, nuper tantummodo inter hæc deserta, solitudines hæc Americanas, extitere. Quapropter tantopere cum hoc homine delectamur : quippe inter hiteratos nostrates princeps adstat. Cum vero literæ ab Europâ advectæ Atlantium transvolavere primò, infantuli fuimus dui ; nunc autem viri adstant in te gloriantes, ô Philosophiæ princeps ! Nec dubitamus quin citò Newtonos, Halleios, Berkeleios, Lockeiosque habuerimus. Nam si modo quis Americam perspiciat, præsertim Anglicanam, bonarum artium studia, scientias liberalesque disciplinas, non mediocri fructu inter nos excoli et efflorere viderit.——Nosque reconditis in artibus, earumque mysteriis profundis, Europæis statim superacturos, audacter vaticinor.

To some *unclassical* expressions, in the above extract, the rigid critic may be ready to object, what a certain writer objected to Erasmus :—“ Haud dubie cunctis admirabilior futurus, si Latinæ linguæ conditores graviter imitari,
quam

tual esteem. Their repeated interviews, at this time, cemented a friendship, which was never afterward dissolved.

In April, being invited to preach, during the vacation, at Newport, in Rhode-Island ;
he

quam fervido properantique ingenio indulgere maluisset." It might suffice to reply, That it is, perhaps, impossible for the Moderns to adhere perfectly to the excellent models furnished by the Ancients. The one may have many *ideas*, which the others had not, and for the expression of which *new words* are necessary. If Cicero was unacquainted with *electricity*, it were idle to look for a Ciceronian word to express it. But, as Dr. Stiles took considerable liberty in the use of words, in his vernacular tongue, as well as in the learned languages, I here offer his defence, in the words of Muretus :—" Etiam si hoc demus, novata esse multa ab iis qui post Ciceronem fuerunt, quid causæ est, cur ea rejicere debeamus ? Quorsus igitur illud Horatii ? *Ut folia in silvis* : et illud ;

———*licuit, semperque licebit*

Signatum præsentis notæ procludere nummum.

Nonne Cicero et verba novavit ipse, et Catonem, Varro- nem, Brutum, aliosque ut idem facerent hortatus est ? An fortassis personale illud privilegium fuit ; ut cum Cicerone, et cum iis hominibus extinctum esse videatur ? *Incomprehensibile* Ciceroni fingere licuit : quidni aliis alia ad eundem modum postea licuerit ?" Great judgment, however, is necessary in the use of this liberty, and a nice attention to the idioms of language. The Romans, it has been observed, were so cautious, that we can hardly find eight or ten new words produced by Terence, Cæcilius, Cicero, Hortensius, Augustus, Messala, Pollio, and Sergius Flavius, in the course of two or three ages.

he went, for the benefit of the journey, and with no view of settlement. In May, the second Church and Congregation in that town, gave him a unanimous call to settle with them in the ministry. This embarrassed him, as he had fully determined to continue in the practice of the law. Though he returned to New-Haven, resolved not to accept the invitation; yet, by the advice of his most judicious friends, he re-considered the subject; and, with his usual seriousness of deliberation, formed his ultimate judgment. "At length," to use his own language, "partly, my friends, especially my father's inclination; partly, an agreeable town, and the Redwood library; partly, the voice of Providence in the unanimity of the people; partly, my love of preaching, and prospect of more leisure for pursuing study, than I could expect in the law—which, however, I love to this day—induced me to yield, and I gave an affirmative answer to the Church and Society."

Three attorneys, this year, relinquished their profession for the ministry; but such instances are rare. Professor Wales being once asked by a lawyer, How it happened, that

that while many leave the desk for the bar, so very few leave the bar for the desk? replied, with classical promptitude:

——Facilis descensus Averni:

Sed revocare gradum superasque evadere ad auras
Hoc opus, hic labor est. *Virg.*

At the Commencement in September, he resigned the tutorship, after having filled that office six years and a half, with singular usefulness and dignity, and with the highest respect and affection of his pupils. He had the tutorial care of five classes, four of which he conducted through a course of Mathematics and Natural Philosophy. The whole number of his immediate pupils was one hundred and ten. While a resident graduate and a tutor, together with his pursuit of the various branches of literature, and of theology, he paid particular attention to the study of philosophy and astronomy; and his experiments in the one science, with his calculations in the other, compose a manuscript quarto volume.

“As a Tutor, he was justly considered as one of the best qualified to execute that important trust. He delighted equally in the acquisition and the communication of science. This office gave him free access
to

to books, to literary company, and conversation; and so delightful was the employment to him, that he continued in that situation a much longer period than is usual; for, of about one hundred tutors, who have taught in this Seminary since its foundation, not more than five or six have continued so long in office.”*

A certain portion of the life which we are recording, although passed over already in a general review, is worthy of a more minute attention. The narrative already given, relating to this period, respects principally the exterior history of Mr. Stiles; that which remains to be given, will exhibit a view of his mind. The period referred to, extends from the year 1747 to the year 1754; and it was the most critical, perhaps the most instructive, of his whole life. It was the most critical, because it was a period, in which his religious principles were most severely tried, and in which he was in imminent danger of making shipwreck of his faith. It is peculiarly instructive, as it furnishes an example of a fair and diligent enquiry concerning the divine authority of the sacred

* Professor Meigs' Funeral Oration.

facred Scriptures ; of an ingenuous openness of mind to conviction according to the degree of evidence ; of the maintenance of a good conscience under very trying temptations ; and of an ultimate establishment in the truth, *as it is in Jesus*, to his great comfort in life, and hope in death.

It merits, especially, the serious attention of modern unbelievers, who might claim greater respect, if, instead of being fascinated with the names of Voltaire, Bolingbroke, and Hume, and rejecting revelation under the sanction of their examples, they would, like this noble Berean, search the Scriptures with diligence and candour, and, like him, religiously seek instruction from Heaven. Let the infidel who denies, or the sceptic who doubts, the authenticity of the Bible, be but as assiduous as he was, in examining the evidences for and against it, and equally ready to follow the light of truth, wherever it may lead him ; and he will merit honour, as a man ; if, in the result, he do not claim the higher honour of a Christian.

In the year 1767, he wrote "A Birth-Day Memoir," including an account of that memorable

memorable period of his history, now to be considered, the substance of which is subjoined in his own words.

“ Early prepossessed against diaries, as being hypocritical, and containing rather what we would wish to be esteemed by others, than what we really are, and have been ; I have very much avoided to commit to writing the religious state of my soul, and the course of those experiences in the divine life, with which it has pleased God to bless me. However, I purpose now to take a summary review of my life.*

“ My pious father early taught me to pray to God, and choose him for my everlasting Friend, giving me the most tremendous apprehension of dying out of his favour. From at least the time I was seven years old to this day, that is, for about the last thirty years of my life, I have, in general, maintained daily secret prayer to the most high God ; usually morning and evening, besides ejaculatory intervening addresses. Some intermissions of this duty I humbly acknowledge ; some days have elapsed in

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* He continued, after this, to think more favourably of diaries, and recommended them to some of his serious pupils.

entire neglect, though always with remorse; and sometimes for months a formality little better than neglect; but scarcely any months without some fervent supplications. I cannot be confident, but I think for the last twenty years I have never omitted, certainly for many years past I do not know that I have ever neglected, this daily duty. The burden of my prayers has consisted of adoration of the glorious Majesty of the universe; lamentation of my sinfulness; and earnest supplication that I may be directed in all truth, and to final happiness.

“About the year 1747, till which time I was full of the sentiments of Calvinism, I had great solicitude about my being elected. When unable to determine myself of the happy number elected to mercy, I came to an instant conclusion, which has abode with me ever since, that, if predestinated to misery, yet that misery would be less, the less I sinned, and the more earnestly I sought the divine favour. From this time I more vigorously resolved to refrain from sin, if not to obtain heaven, of which I saw no prospect, yet to mitigate the torments of damnation.

“Through

“Through the mercy of God, and the terrible apprehensions of accumulated misery, I have ever been kept from atrocious sins. The admonitions of conscience, and the dread of future wrath, have been ever vigorous within me, and secured me in many violent temptations.

“In the years 1747 and 1748, I had not indeed a disbelief, but I was in a state of scepticism, and ardently sought a clear belief of the being and attributes of God. Close attention to Dr. Clarke’s demonstration,* in 1747, and, above all, to the views of surrounding nature, at length pretty fully established me in this fundamental doctrine. From thence to 1750 I studied, and had no difficulty in receiving the Scriptures for the word of God. But in 1750 a conversation with a young gentleman, of an amiable and virtuous character, first raised in me scruples and doubts respecting Revelation, which have cost me many a painful hour. By this time I was so thoroughly acquainted with the Scriptures, that I had no doubt what were the fundamental doctrines of Revelation; but I had a strong doubt whether

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* Demonstration of the being and attributes of God.

er the whole was not a fable and delusion. I was alone, there being no person of my acquaintance, except the young gentleman above mentioned, who laboured with these doubts. Nor could I unbosom myself to any for relief. I had begun to preach in 1749; and my doubts increasing till 1752, I determined to lay aside preaching, and actually adopted the study of the law, and took the attorney's oath in 1753. An infirm state of health, at this time, was a sufficient pretext to relinquish preaching. But, at the same time, I most assiduously applied to the study of the evidences of revelation; read through the Bible with the closest criticism and examination; compared its several parts with each other, and the whole with profane history; and so far imbibed and felt the prevalence of evidence in its favour, that, by 1754, I had acquired a strong and prevailing preponderancy to the belief of revelation. It soon appeared to be the best system, on the foot of natural religion; and I saw that all the objections against it were rather presumptive inductions from the multitude of absurd religions and impostures, than of the least real conclusion against that positive evidence, taken from prophecy and miracles, (as
well

well as internal consistency and dignity,) which, if real, gave a demonstration. I could not say any thing against the fulfilment of prophecy, and the Christian miracles, but what would equally overturn the credit of all history.

“From Dupin and others I soon became satisfied that the Scriptures were sufficiently genuine; that the Old Testament and its prophecies were complete, in their present state, about the period of the captivity, and some hundred years before Christ. This was ascertained from the Jews’ retaining the Hebrew Scriptures, and from their sufficient identity in the Septuagint translation, and Samaritan Pentateuch. The various readings of the Old and New Testaments did not overthrow their reality. One prophecy was certainly verified in the dispersion of the Jews. This evinced that oracular inspiration was conversant in the sacred volumes. The destruction of Jerusalem accorded to the prophecy of Christ, whose life and doctrines all allowed to be holy and unblemished. I think these and similar considerations gained a bias towards Revelation. Add to this, that, with an honest and sincere mind, I daily implored the Father of lights for a
 satisfactory

satisfactory conviction on this subject ; and that, at all events, I might find mercy and acceptance with a God, whom I feared, adored, and loved. I was always charmed with the character of the Saviour, who, in every respect, appeared to me infinitely superior to the best philosophers, both as to sublimity of doctrine, and purity of morals. But his incarnation was a difficulty ; whether he were supposed to be coeternal with the Father, or the highest created being. In either case, it appeared a condescension amazingly too great, to become incarnate, and submit to such a scene of indignity and sufferings, to recover even the whole of such an infinitesimal part of the universe as this little despicable world, of whose deplorable apostasy and ruin I had always a most awful sense, and never the least doubt. I longed for the joy of seeing the redemption of Jesus a verity. I had thus obtained a preponderancy towards Christianity, and a determination not to remit the search, till I obtained a full and entire satisfaction. Virtue I loved, and ardently prayed and wished most sincerely to possess it. It was my desire to be what my Creator would have

me to be. These disquisitions I had prosecuted with great attention, daily prayer, and a very honest mind. I resolved nothing should determine me in religion but the truth. To the will of God I bowed with lowly and submissive reverence. These researches I pursued with no prejudice, but with a most unbiassed impartiality, at a time when I had no thoughts of the ministry; but, on the other hand, while I had assumed a very different vocation, in which, however, I had resolved to aim at the most unblemished rectitude and purity of heart and life. I made these researches only for the sake of my own personal religion, and that I might be at peace with my God.

“I was not clear in the supreme divinity and atonement of Jesus; but was satisfied, if Revelation was true, that the excellency and dignity of his character were the basis of all acceptance with God, and accordingly entirely relied on a union and connexion with him for salvation; and to all his institutes and laws I most freely submitted. I believed the Holy Spirit to be the great Illuminator and Sanctifier of men. In the course of my enquiries, I had renounced

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all human authority and decisions on religion: and my appealing only to Scripture, and not to the Confessions of Faith, was the true reason of my being reputed an Arminian: for I had not been conversant in any of the controversies in divinity, nor did I trouble myself about them, as I had higher matters to settle. I early determined that, in whatever I trifled, I would not trifle on the subject of religion; or, however, if I sold my faith, it should be dearly bought. Hence when, in January, 1755, I had a formal invitation from the Episcopal church in Stratford, to conform, and succeed Doctor Johnson,* with at least £100 sterling a year; and, before that, in October, 1752, when I sustained a vigorous application to take orders, and become a minister in the Episcopal church in Newport, then represented as a living of £200 sterling a year;—I thank God, none of these things moved me, nor addressed me with the least charm or temptation. I was, indeed, at
 this

* Doctor Johnson had lately accepted the presidency of King's College, now called Columbia College; the presidency of which is respectably filled by the Honourable Samuel W. Johnson, LL. D. a son of the former President.

this time, inclined to deism; I was not disposed to profess a mode of religion, which I did not believe, for the sake of a living. If *Christianity* was true, it was no doubt with me, whether *Episcopacy and the Liturgy* were a part of it. If the former rested on *divine* authority; the latter, I was certain, rested on *human*.—As nearly as I can now recollect, these were my governing views about religion, at the age of twenty-seven, 1754.

“Having acquired this satisfaction concerning Revelation, I next, in 1754, availed myself of journies to Boston, New-York, and Philadelphia, to attend the worship of all religious denominations; and determined, by history, to inform myself of all the sects in the Christian world. This summer, at Newport, I went to the Quakers’ Meeting; at Boston, to the Congregational and Episcopal Churches; at New-York, to the Episcopal and Dutch Calvinist Churches; at Philadelphia, to the Quakers, the Roman Catholics, and others—with a fair and unprejudiced mind. Thus I soon discerned the preference, and was confirmed in that form of worship, in which I had been edu-
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cated, and which I was convinced was nearest the apostolic form, and scripture model; and became happily established in the religion, in which I purpose, by the grace of God, to live and to die.

“ By 1755, my doubts having given way, I could honestly devote myself to the service of the great Immanuel. Just as I had emerged from deism, or rather the darkness of scepticism, (for I never was a disbeliever, I only wanted light) it pleased the great Head of the church to open a door at Newport, contrary to my views, being then fully bent for the law, and having two doors open, inviting my immediate settlement in that profession, with a good prospect of success in either. I thank God, I ever revered his providence, and submitted myself to its over-ruling guidance.—I had now little objection on the head of incredulity, the clouds of scepticism having vanished. In a word, I eyed the providence of God in hitherto withholding my entrance into the ministry; and, being always ready to serve my God, I hope from truly religious views, I accepted a unanimous invitation of the church and congregation, though on a small
salary,

salary, and was ordained to the work of the ministry.”

A REVIEW of those Authors, which he read during the rise, height, and decline, of his scepticism. (Written in 1768.)

“ IN 1747 I read with attention Doctor Clarke’s *Demonstration of the being and attributes of God*; but did not find entire satisfaction. I proceeded through his evidences of Natural and Revealed Religion; but did not find his arguments conclusive for either. I did not perceive his reasonings so strong and conclusive as I had been accustomed to perceive those for the solar system, mathematics, and experimental philosophy.* For many

* The learned Grotius, in his excellent treatise “*De Veritate Religionis Christianæ*,” having proved the truth of Christianity from the facts of the life, the miracles, the death, and the resurrection of Christ; from the superior excellence of this religion, in comparison with all others; and from its wonderful propagation by weak and simple instruments;—adds the following remark, which shews the unreasonableness of looking for mathematical demonstration, on moral and religious subjects: “If there be any one, who is not satisfied with the arguments hitherto alleged

many years I had been fed with demonstration as to science. In 1748 I read Shaftsbury's Characteristics, and admired them as sublime views of Nature, and of the moral government of the Most High. I was particularly charmed with his rhapsody. At this time I had no thoughts of deism, and least of all that this was the deists' bible, or their favourite author, though some passages, in the third volume, shocked me. At the same time I read and was so highly delighted with Pope's Essay on Man, that I committed to memory the first Epistle, and large paragraphs of the other Epistles; and repeated portions of it frequently

alleged for the truth of the Christian religion, but desires more powerful ones; he ought to know, that different things must have different kinds of proof; one sort in mathematics, another in the properties of bodies, another in doubtful matters, and another in matters of fact; in this last case we are to abide by that, whose testimonies are void of all suspicion: Which if it be not admitted, not only all history is of no further use, and a great part of physic; but all that natural affection, which is between parents and children, is lost, for they can be known no other way."—Even Aristotle allows: *Τὴν δὲ ἀκρίβησιν τὴν μαθηματικὴν ἢ ἐν ἅπασιν ἀπαντίον.* "Mathematical certainty is not to be sought in all things." The true state of the question concerning the *proper* evidence on this subject is shewn in Butler's Analogy, Part II. Chap. viii.

frequently by myself, in my chamber, and when I walked or rode abroad. I read the Dialogues on Education, being particularly delighted with the philosophic rhapsody. I read also Gastrell's and Whiston's Boyle's Lectures, and much in Cicero's works, and in Young's Night Thoughts, which I read through twice in 1750.

“ In 1749 I had read Taylor on the Romans, and on Original Sin. The Key of the former I read with great approbation, except his two-fold justification, which, to me, was always absurd. But I never could get through his Paraphrase, nor his Piece on Original Sin, to this day. They always appeared to me to stumble at the threshold. I also read, with pleasure, Scott's two volumes of Sermons, which came the nearest of any to my own case. His solutions of the extirpation of the Canaanites, and of the offering of Isaac, were conclusive and satisfactory. His divinity of Christ I rather acquiesced in, though was not satisfied. His preliminary discourses to the defence of Revelation, seemed to give up too much of Revelation, and reduced it to Platonism, and a republication of natural religion. I was not pleased

pleased with his explaining away the eternity of future punishment, because I thought he proceeded on principles equally giving up the perpetuity of happiness. I judged it a too great concession to the Deists; besides, the Bible seemed to assert it positively. With these exceptions, however, he proceeded in the most fair and generous manner, and on conclusive reasonings. This book had great weight with me. At this time I also read and admired the Independent Whig, and some pamphlets of Taylor, on the case of excommunicating a man for Arianism; all which had force with me.

“About 1751, or 1752, I read Turnbull’s Moral Philosophy. I was pleased with his scheme of treating moral, as Newton had treated natural, philosophy; and hoped for great assistance. Though it was far from being decisive, I studied it with great attention, and some advantage; and I believe it gave considerable complexion to my religious sentiments and compositions. But I did not find Newton there. I read Chevalier Ramsay’s two quarto volumes; but disbelieved universal happiness. I had, previously to this, read Butler’s Analogy, which is a masterly production;

duction ; but it served little more than to remove some rubbish, and to shew there are no greater absurdities to be charged against revealed religion, than against some of the most acknowledged principles of natural religion ; and so it still left me destitute of the positive evidence of Revelation.* By all these authors, I had advanced so far as to see, that Revelation was a most rational and sublime scheme, far exceeding natural religion. I only wanted to see that it was true, and positively of divine original.

“ I had hitherto not seen Tindal, nor been conversant with any books, that directly attacked Revelation.

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* The *principal* design of Butler's Analogy is to shew the unreasonableness of the objections to Revelation, made by those who profess natural religion, by proving that the very same may be urged, with equal force, against the religion of nature. But, to prevent a mistake, it seems expedient to observe, that the viith Chapter of the IId Part, entitled, “ Of the Particular Evidence for Christianity,” gives a summary view of two *positive evidences*—miracles and prophecy. Perhaps the arguments from these topics are here stated in too general a form to satisfy the hard requirements of scepticism. The book at large, however, remains, I believe, unanswered. An English Reviewer tells us, “ he well remembers to have heard Mr. Hume say, that Butler's Analogy was the ablest defence of Christianity that ever was written.”

Monthly Review for 1786, Art. BUTLER.

“ In 1747, I read and believed Dr. Watts’ tract on the Glories of Christ ; and particularly concurred in his sentiment of the pre-existent state of Christ’s soul. I had a high opinion of reason, and thought it becoming a rational being, to entertain nothing for truth, but what clearly approved itself to reason. To assist me in composing sermons, I read Watts’ and Evans’ Sermons, and others of this kind. In 1750, I began an accurate reading of the Scriptures in course, with a vigilant criticism. Taylor, Foster, and Scott, had brought me into pretty fixed sentiments, that, upon the Christian plan, pardon was conferred as a reward of Christ’s illustrious excellency and meritorious virtue ; but not on his propitiatory and vicarious sacrifice. I now think, that this was being justified in virtue of another’s righteousness, though my ideas of it were then incomplete.

“ What I believed to be the Scripture scheme, from 1750 to 1754, I only wished to know was the truth, and that, in fact, it came down from heaven. But though it most highly approved itself rational, yet, so far as it was matter of Revelation, it still remained with me to be proved by incontestible evidences.

evidences. And to this end I pursued the study of the Scriptures, the sincerity of the writers, the age and occasion of their writings, the genuineness and authenticity of the sacred books. I made great use of Dupin's Canon, and ecclesiastical history, of the ancient fathers, and ecclesiastical historians. I perceived great verification of Scripture facts by the testimony of other history.

“ I soon became entirely satisfied with the genuineness and sufficient authenticity of the Old and New Testaments, in the originals come down to us, and in the translation particularly of the New Testament. All difficulties on this head, I, in a great measure, surmounted by 1753 and 1754: But the impostures of Paganism and Mahometanism, and the legends of the Romish church, were instances of false testimony which greatly embarrassed me: For, might not the Scriptures be in the same state? They, I knew, were more consistent as to historical facts: But was it indeed, fact, that a crucified Jesus arose from the dead, and was seen of his disciples? I dwelt much here, and turned the supposition of imposture every way, till light dawned, and I began to see that the

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apostles could not have conspired in so uniform a testimony of the fact, in opposition to Jews and idolaters, at different times and countries, when separate and together, in all circumstances, without betraying contradictions of facts, and absurd representations of their Master's doctrine; whereas a surprising consistency and uniformity prevailed, so as to assure us that they were inspired with the genius of his religion, and, though mostly poor ignorant fishermen, carried through the world a religion, surpassing in wisdom the documents of the most enlightened philosophers; that they died in the cause, when they might have saved life and reputation, by denying their Lord.

“I also considered, that the present dispersion of the Jews was unquestionably foretold, ages before the event, if the prophecies were authentic, which I had already demonstrated, since found in those Scriptures which the Jews receive, and who never did receive, nor can a Deist believe they ever could receive, any writings forged by the Christians, to whom they were inveterate enemies. This fact was a standing and unquestionable fulfilment of one prophecy, and evinces, that
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the Old Testament contains matters which could be derived from inspiration only—hence, that inspiration had been conversant in the sacred writings. If so, I felt the reasonableness of presuming, that there was more inspiration in the Old Testament than what related to this dispersion; and that the fairest way was to examine the whole as inspired. This opened my mind to the discerning of more and more of this inspiration, particularly in those parts which instituted a sacrifice pointing to a future Messiah, which describe his sufferings, and the future glory of his kingdom. All which gave a decisive turn to my judgment, perceiving, and thus being made to feel, the real evidences and proofs, that the sacred writings contain instructions from the Fountain of infallibility, and an authoritative institution from the Sovereign of the universe. This had already become the state of my judgment on Revelation, when I devoted myself to the service of Jesus, in the ministry; ever since which, the force of this evidence has been daily increasing.

“In 1756, I read Tindal, Collins, and Bolingbroke. I have since read Lord Kaimes,

Kaimes, David Hume, Mandeville, and others. I have read few Answers beside Foster's, which is an excellent one, and some Defences in the Boylean Lectures, all of which I bought in 1750. I have read but few Replies, because I found myself able to obviate, to my own satisfaction, any, and all objections, the most of which are very trifling.

“ At first, and in the depth of my scepticism, I found myself ready to demand too much. I wanted to have displayed before me, demonstration that every word, or at least every sentiment, in the Scriptures, was *θεοτινευσος* [inspired by God]; and was liable to have my faith in the whole overset, if I found one insuperable difficulty. Newton thought, whether the power, by which a stone falls to the ground, might not retain the moon in her orbit; and then went on, and demonstrated the law of Gravity, obtaining throughout the stellular universe. In like manner, some one principle may be a *πρσ στω*, [basis] on which the whole system of Revelation may be firmly supported. Such is the fulfilment of prophecy respecting the Jews; such is the fact of the resurrection of
Jesus.

Jefus. Thefe facts, once verified and believed, have amazing connexions.

“Accordingly, having once entered the Scriptures with this belief, I have not only proceeded to fee greater evidence, but, in the Scriptures themfelves, to fee new truths, and enlargements, and corrections upon thofe doctrines, which I but imperfectly apprehended to be there before. There appears much wifdom in delivering the Scriptures at fundry times, and in divers manners. That authors of diftant ages, and under different difpenfations, fhould all harmonioufly confpire in communicating what, at length, forms the great fyftem of Revelation, fhews incontrovertibly, the influence of a fuperintending Mind, and unerring Wifdom. All but Jews fee a connexion between the Old and New Testaments. But the Jews’ parting from us at the Old Testament, fhews that there has been no union of intereft, no concert between them and the Chriftians, to form a harmony. And yet, do we not fee their fcheme incomplete without the Gofpel ?

“I have feen great glory in the doctrines of Revelation, fince I have ftudied it as an infpired volume. I, particularly, now clearly
fee,

see, that the whole scheme of the Gospel salvation is founded on a supposition, and certain implication, that the human race was totally corrupted, in a lost and ruined state; and that its redemption is wholly founded on the vicarious sacrifice of the Son of God; and I perceive the necessity of regeneration by divine grace.”

After stating the religious sentiments, which he had been imbibing for several years, and in which he was established when he wrote this Review, he subjoins: “In general, the more I examine the Scriptures, I see the more reason to believe the doctrines of grace, exhibited in the confessions drawn up at the Reformation, and particularly held by the Puritan divines in England, and the venerable fathers of the New-England churches. I thank God, that I have lived to obtain this precious and satisfactory faith in the most holy religion of our Lord Jesus Christ.”

A more complete view of the means, by which he became thus happily established in the Christian faith, appears in his *Instructions* on this subject, in a Discourse preached soon after his ordination: for *they* are obviously

viously drawn from the sources of his own conviction. Inferring, from the example of the noble Bereans,* that it becomes men to search the sacred writings, and from them alone to derive their religious principles, he proceeds to give Directions for assisting “to an advantageous, pleasant, and successful study of the Scriptures.” The illustrations of these Directions are copious and learned, and shew a profound enquiry into the subjects to which they refer.

He recommends—to lay aside prejudice—to let the search be thorough, not cursory and superficial—to investigate the leading principles of Revelation—to become acquainted with scriptural chronology and geography—to consider the nature of typical and allegorical reasoning, together with the manner of interpreting figurative expressions in general—to attend to the manner in which the sacred writers became acquainted with the matters they delivered; to the manner and order in which the sacred books were compiled; the times and languages in which they were originally written; and the particular occasions on which they were composed.

* Text, Acts xvii. 11.

composed. "The sacred writings," he proceeds to remark, "have been transmitted down to our times, sufficiently pure and uncorrupted. No writings of antiquity have come down to the times of printing, with so much evidence of their genuineness, as the Scriptures. The various readings are trifling, and of no moment in the general evidence. For notwithstanding, by superstitious criticism on a multitude of copies, and various translations of the New Testament in particular, and the voluminous fathers of five centuries, they have been augmented to a great number, most of which consist of different orthography and punctuation only; yet the sense, at least the important sense, is *entire* in any of the copies, especially in the more correct ones. From the few copies of Terence, which is said to be in the best state of any of the classic writers, with a less scrupulous exactness, have been collated 20,000 various readings: nor is it to be doubted if the same number of copies could be collated for him, that have been for the New Testament, double that number might be found for that little volume, when yet the sense of each scene and act remains entire. The like
observation

observation might, no doubt, be made for the more ancient prophane writings; as those of Homer, Thucydides, and others.— No one acquainted with Jewish antiquity will doubt but that the Hebrew Scriptures were in being, in their present form, about the time of the captivity, and in the time of our Saviour; since which the mutual jealousy of Jews and Christians over the holy books; has continued their absolute security and defence against material interpolation.— The multitude of copies, in distant churches, synagogues, and ages, the sameness of the Hebrew copies among Jews and Christians, and the general correspondence of all, even in the oriental translations; and, lastly, the agreement of the LXX. and New Testament copies of later ages with the Alexandrian manuscript, evidently of the fourth century, conspire in securing to us the genuine writings of sacred antiquity, with a united evidence superior to what can be adduced for the authenticity of any other ancient writings. We have much clearer evidence that the sacred oracles are transmitted to us entire, than we have for the works of Hippocrates, Herodotus, Plato, or Philo, in

the present copies of which last, however, we do not doubt ourselves to have the genuine writings of those authors."

In the last place, he recommends, that the honest researches of the Scriptures be accompanied with humble supplication to the Father of lights for instruction. "It is not to be doubted," he observes, "that the omnipresent Animator of all things can point the human intellect to truth, and, by operations on the mind, open views, not indeed to be distinguished from the native elucidations of reason; yet with this difference from extraordinary inspiration, that the one is always known to be from God, the other not." In conformity to which sentiment, in another manuscript sermon he remarks: "No doubt God often answers the humble sincere requests of pious enquirers, and opens a train of thought, and otherwise discloses views, greatly assistant to discoveries of truth."—"It is doubtless," he proceeds in the discourse under our review, "a universal law in the moral world, that the bestowment of the most important favours upon intelligences shall depend on their petitions."

"While,

“ While, then, we are in a course of reading the scriptures, in moments of calm reflection we may often suffer our souls to ascend to God in the following, or similar ardent and sincere addresses : O my God ! how faint and imperfect are my views of thy infinite perfections and glory, of thy final purposes and designs. This universe is a visible monument of the unseen and eternal mind : But, from the original limitations of the human capacity, or the subsequent defec- tion, thy omnipresence escapes our apprehen- sion. To know that thou art, requires a summoned and forced attention ; but to know what thou art, how thou subsistest, thine eternal counsels, the scheme thou art carrying on, and what will be the final issue of it with regard to man, is infinitely beyond us. Compassionating our ignorance and in- sensibility, thou hast kindly disclosed a reve- lation of that part of thy grand purposes which immediately relates to us. But, as thou shinest around us in nature unperceiv- ed ; so thou shinest around us in revelation unapprehended. Unless our understanding is enlightened by thy divine radiance, in vain does our filmed vision turn to the
noon-tide

noon-tide splendour of truth, thy full revealed moral glories. Without this, all the various striking manifestations of thyself make but feeble and transient impressions on my soul.

-----Dispel, O my God! the mists which becloud my mind-----Break in upon my soul with the irresistible radiance which beams from thy inaccessible glory. Let the all controuling splendour of evangelical truth, and the certain discoveries of my high connexions, sweetly bear away my soul, and ravish it into joyful captivity. Let me perceive thine unparalleled love so clearly, that, under its full benign influence, I may be created anew in Christ Jesus. I earnestly long to feel and uniformly perceive and act, as superior spirits, or as Thou—forgive me, O my most merciful God—perceivest, actest. Disclose such views of my connexions as may diffuse serenity in my breast, compose and reconcile me to the temporary and everlasting subordinations thou ordainest. I do not ask for any thing beyond my capacities, or which would be inconsistent with the course of thy government to indulge; much less for aught which would either be needless, or prove a new source of inquietude,

tude. I humbly implore what thy wisdom shall judge best to impart. Ever keep alive in my soul those realizing and comprehensive views of that great interesting part of everlasting providence, disclosed in revelation, which may enliven my submission, guide and animate the unfailing performance of my daily duty. When attacked with the sudden gusts of temptation, do thou pour into my breast such a blaze of conviction, and excite such a tremendous apprehension of guilt, with those views of the consequences by thee annexed to the eternal difference of things, as may balance the force of vicious impulse, secure my innocence, and bear away my attention to virtue.-----' Direct me to the right improvement of all the assistances thou hast afforded me for purifying and perfecting my nature. Teach me to understand clearly, to believe firmly, to value justly, and comply sincerely with that last and brightest revelation thou hast given me by Jesus Christ.'*-----By thy Spirit, O God! continue thine illuminating communion with my soul, to dispel my incredulity, to conduct my enquiries to a happy
issue,

* This sentence from Dr. Leechman on Prayer.

issue, and assist me to just and realizing views of revelation.

“So dependent am I upon thee, O Father of lights ! that when thou hidest thy countenance, my soul is involved in darkness : thy returning radiance enlivens, brightens the genius, opens deep discernment, and satisfactory views. I need the influences of thy guardian Spirit in all the human life : but my present most ardent supplication is, for a just and strong discernment of the joyful discoveries I, at times, feel, and faintly perceive in thy word. O my soul ! devolve thou thyself upon God, thy parent mind ; expand thyself to the impressions of the divinity ; that, absorbed by those displays imparted to thee, thou mayst henceforth be able to comprehend, with all saints, the height, the depth, the extent, of that unparalleled love of Jehovah, which indeed excels all present knowledge.”

“Thus illuminated from on high, may I ascend from the moral contemplation of Nature, to the apprehension of inspired Wisdom ; till, thereby taught fair and connective views of the grand moral administration of the universe, with the genuine warmth of devotion,

devotion, my voice shall declare : GREAT AND MARVELLOUS ARE THY WORKS, LORD GOD ALMIGHTY ! JUST AND TRUE ARE THY WAYS, THOU KING OF SAINTS !”

THE ordination of Mr. Stiles was solemnized October 22, 1755; on which occasion his venerable and pious father preached a Discourse,* which is an interesting specimen of his ministerial talents, and of parental affection. The counsel, addressed to the son, was received with filial reverence; and it had a visible influence on his pastoral character. The wishes of an affectionate parent were now answered beyond expectation; and he could *depart in peace*. His advice may be considered as his dying charge; for he complained, at this time, of bodily infirmities, and he lived but a few years after this interesting transaction.

The instructions, prayers and tears of this man of God were not lost. The son proved himself worthy of such a parent. What he

* Text, 2 Tim. ii. 1. *Thou, therefore, my son, be strong in the grace which is in Christ Jesus.* This Discourse was printed.

he estimated as the highest expression of filial piety, appears in a letter to the Reverend Mr. Hopkins, of Hadley, formerly his companion in the tutorship, who had recently lost his father: "The best tribute that can be paid to the memory of a deceased parent, is, the perpetuation of his virtues and excellencies, in the shining usefulness of a son: thus the father survives, lives in posterity." This tribute he religiously paid; and, by his own virtues and usefulness, erected a durable monument to his father's memory.

The following paragraph, from the same letter, shews with what tremulous sensibility, and distrust of himself, he entered on the work of the ministry. "Last week I was ordained an instructor of mankind in the Christian religion. But, alas! who knows whether he shall teach men right or wrong? Many have laboured through life as Christian ministers, in recommending and inculcating errors. And how know I, but I, also, fond as others of my own imaginations, foolishly, as others, apprehending them momentous principles, may spend also my life to little purpose; *operose nihil agendo*. [in laboriously doing nothing.] But Heaven knows
I mean

I mean right; I would gladly be informed of the genuine intentions of the great Creator concerning man. Heaven preserve me from mistakes, and lead me to a just, rational, and thorough understanding of Christian truth.”

A. D. M,DCC,LVI TO M,DCC,LIX.—
ÆTAT. XXIX TO XXXII.

THOUGH now disconnected from college, he gave various proofs of the sincerity and ardour of his collegiate attachments, and of his love of science. In February, 1756, he addressed a letter to the senior class, at Yale College, formerly under his tutorial care, in which, together with a grateful acknowledgment of the generous testimonials of their friendship, and useful hints with regard to their various studies, he invites their attention to his favourite science, Astronomy. Nor does he forget to inculcate on them the superior importance of a practical regard to the duties of morality and religion. “You are now entered on the study of Ethics. With your speculative knowledge, let me recommend it to you to join devotion and
I virtue.

virtue. If valuable science has not a proper influence on our characters, it will but involve us in ignominy and contempt; while genuine goodness, and well-formed virtue, will secure the tranquillity of life, and prepare us for the triumphs of intellectual merit, when we shall pass in review before other parts of the moral world.”*

To his *quondam* fellow-tutor, Mr. Hillhouse,† he writes, concerning the expected comet :

* He uniformly considered Virtue as the ultimate object of science. “Praxis philosophica est finis scientiarum : huic omnes disciplinæ liberales quodammodo inserviant.” Valedict. Orat. “Praxis philosophica, probè ut vivemus, placide moriamur, inde immortales fieri atque beati, est omnis Doctrinæ summa atque finis.” Half-century Orat.

† The Honourable James Abraham Hillhouse, between whom and Mr. Stiles a very intimate friendship subsisted, died in 1775, Ætat. 46. He was educated at Yale College, where he graduated in 1749. He was soon after chosen to the office of a tutor in that seminary, which he executed, with unremitting diligence, for six years, with high approbation and esteem. He next appeared at the bar, where his powers of reasoning and of eloquence excited general admiration. In 1772 he was elected a member of the council of the State of Connecticut; and, in this department, was eminent for his abilities and integrity. Anxious for the liberties of his country, he firmly opposed, in the spirit of true patriotism, ministerial tyranny on the one hand, and lawless anarchy on the other. His Christian life and conversation were truly exemplary, and he was adorned with the graces of meekness, charity, and humility.

comet: "I had not ventured the imputation of astronomical enthusiasm—seeing when nothing is to be seen—did I not think it best for all to be eagle-eyed, especially when observing the motion of these rare phenomena is attended with peculiar astronomical pleasure. The comet, in 1744, was seen at Harlem about November 20; but not at Cambridge, in England, till December 23. One had better be fanciful, and feel the mortification of finding himself mistaken two or three times, than miss the pleasure of seeing a comet a month. Comets, when they first appear, do not leave us room *not* to doubt, or suspect we may mistake."

The Europeans, it seems, expected the comet this year; he concludes, it was on the supposition of the diminution of its period. He was "not certain, however, but that the same cause which contracted the last, might be so circumstanced as to protract the present revolution; if the variation of its periods is to be ascribed to the attraction, or disturbing force, of distant celestial bodies—a thing which Sir Isaac Newton supposes incident to comets in the distant regions of their trajectories." Professor Winthrop, to whom he wrote, about the same time, on the subject

subject of this comet, observes, in his answer : " Its periods have been unequal, being of 75 and 76 years alternately. You have very happily conjectured, at what will probably turn out to be the truth, that *the same cause which contracted the last, will prolong the present period, viz. the attraction of other celestial bodies.*" This comet did not appear till 1759, when Mr. Stiles observed its progress with accurate attention, and preserved his own observations, together with those of other astronomers, which came to his knowledge.

In this manner did he continue, in conjunction with his theological studies, to cherish a love of astronomical and philosophical science, and, indeed, of universal literature, to the pursuit of which he was ardently devoted.

The Redwood library,* at Newport, consisting of about 1500 volumes, at the time of his settlement there, and augmented afterward by books imported from Europe, entrusted

* About the year 1748, Abraham Redwood, Esq. of Newport, gave £500 sterling, with which the principal purchase for this library was made. It being founded for the use of all denominations, indiscriminately, the Legislature of Rhode-Island granted to a company a charter of incorporation.

trusted to his selection, was highly propitious to his wishes, and to his literary improvement. To the accomplishment of an end, Providence always furnishes adequate means. This library, the benefit of which Mr. Stiles enjoyed above twenty years, and to which, being librarian, he could always have access, was eminently subservient to his preparation for the presidential chair, to which he was, in due time, to be called.

On the 10th of February, 1757, he was married to Elizabeth Hubbard, the eldest daughter of Colonel John Hubbard, of New-Haven; a woman of excellent accomplishments, intellectual, moral, and religious; and who, therefore, deservedly possessed his tenderest affection. By her prudence, and exclusive care of every thing pertaining to domestic economy, she left him in possession of his whole time for literary pursuits, and pastoral duties.

A. D. M, DCC, LIX.—ÆTAT. XXXII.

AFTER his settlement in the ministry, he improved every favourable opportunity for opening correspondencies with men of eminence.

nence in foreign countries, as well as in his own ; and his letters will greatly contribute to the elucidation of his character : for, it hath been justly observed, the genuine resemblances of illustrious men may be seen in their epistles, as in a mirror.*

From early life he cherished the social affections ; and the future intercourse of great and virtuous souls, was always, with him, a favourite sentiment. Even at the age of twenty-six, he wrote to Mr. Kalmar, of London : “ I am desirous, and I think the ambition not illaudable, of cultivating a very free, as well as friendly, correspondence with gentlemen of letters, in various parts of the world, to whom I would be glad of the honour of being introduced ; for, with Mr. Pope, the utmost point of my desires, in my present state, terminates in the society and good will of worthy men ; which I look upon to be no ill earnest of the society and alliance of happy souls hereafter.”

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* *Amavi, fateor, ab ineunte fere ætate, virorum doctorum epistolas : cum propter multarum rerum non facile alibi occurrentium notitiam, tum OB GENUINAS CLARORUM VIRORUM EFFIGIES, QUAS IN EPISTOLIS, TANQUAM IN SPECULO, CERNERE EST.*—Colomesii Præfat. ad Epistolas G. J. Vossii.

In a letter to Professor Winthrop, April 2, the principal objects of which are astronomical enquiries and discussions, having noticed, with sympathy, the sickness of the Professor's family, and its consistency with the divine goodness, he adds : " We shall be able to form a more just idea of the state of man a thousand years hence, when, having left these regions of incarnate spirits, and entered into the intellectual world, or abodes of unembodied minds, we shall not only renew our acquaintance with departed friends, but personally converse with Moses, Isaiah, Paul, Plato, Cicero, Newton, Locke ; and contract new acquaintance with exalted minds, assembled from all parts of the dominions of Jehovah."

Soon after, he wrote a learned letter, in Latin, to the Principal of the Jesuits' College, in Mexico. This letter he inclosed in another to an English merchant, in New-Spain, in which he states the reasons of his communication to the learned Jesuit : " I have a curiosity to know the discoveries made on this American continent beyond California. The Jesuits have, beyond any order of men, been the most indefatigable, for above a century,

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in investigating distant countries, but imperfectly known to the Europeans. I find, by their letters about 50 years ago, (and I have seen none of later date) that they had entered on the search of California, and the parts adjacent. They must, doubtless, have made very considerable discoveries, and transmitted them to Europe. In the "Travels of the Jesuits," published in France some years ago, I see the intelligence from the north-western missions, passes through the hands of the Superior of the College of Jesuits, at Mexico. I am a Protestant, and desire to have no connexion with the Catholics, in point of religion. Their valuable discoveries, however, both in natural history, and in the circumstances of countries unexplored by others, I would willingly partake in; nor do I regard through what hands I receive useful and entertaining knowledge, be it so that I receive it. Besides, difference of nations and religions ought by no means to obstruct philosophical enquiries."

While in the tutorship, he became acquainted with the Reverend Dr. Alison, Vice-President of the College, and Rector of the Academy, at Philadelphia, who was introduced

roduced to him, by a letter from Dr. Franklin, as a “person of great ingenuity and learning, a catholic divine, and, what is more,” added the Doctor, “an honest man; for, as Pope says,

An honest man’s the *noblest* work of God.

By entertaining, then, this gentleman, with your accustomed hospitality and benevolence, you will entertain one of the nobility: I mean, one of GOD’S nobility, for as to the *king’s*, there are many of them not worthy your notice.” Mr. Stiles soon after commenced a correspondence with this learned and worthy man, which was maintained with a pleasure and improvement, apparently mutual, for many years.

In a letter to him, July 3, the following remarks express his sentiments on the advantages of an extensive union among the reformed churches.

“It is of great importance, that the Presbyterian and Congregational interests be strongly united. Plans of union and harmony are greatly to be desired, and promoted. In this view, I am highly pleased with the union of your synods of Philadelphia and New-York; and I wish some compre-

hending measures were adopted, which might explicitly join to that union the confederacy of the New-England churches; and the whole be connected with Scotland, and the Congregational Dissenters in England and Ireland. Such a junction of less and greater parts would give the whole (perhaps the greater half of the British empire) a much more respectable figure, than either holds, alone and disjointed. It must be pleasing to see our own cause prosperous, and fortified by these alliances; but, what is more, it would greatly subserve the interest of truth and pure Christianity. As we are the most reformed, it would be unhappy if we should relapse, and resume the ancient corruptions. This combination would bring on and support those enquiries and disquisitions, which would triumph in complete reformation.—Your Synods doubtless have, and I wish our Associations also had, an annual correspondence, in their public capacity, with the General Assembly of Scotland; and, if it were peaceable, the publication of the accounts among the people might animate and corroborate the cause. And if such an intercourse were also established with the churches of Holland,

Holland, Geneva, and the French Protestants, it would circulate much useful intelligence, that might serve to keep up and enliven the *esprit du corps*, as Voltaire expresses it."

Among numerous proofs of the extensiveness of his literary enquiries, at this early period, and of the unwearied pains which he took to acquire knowledge, one appears in a letter to Mr. Grant in London, dated September 10, in which he writes: "I find by the Magazines there is lately published a History of California, in two volumes. I want much to see how far the Europeans have pursued their travels and discoveries on the north-west part of this continent. I find, also, that last year was published at Petersburg a map of the Russian Empire in which it is extended beyond Kamtschatka, connecting the two continents of Asia and America. If you have seen them, pray give me in your next, a brief account of what is to be depended on, especially with respect to the junction of the two continents. If it should be in your power, and you should be so good as to introduce me to a correspondence with some gentlemen of your acquaintance in Petersburg, or Copenhagen,

penhagen, or any where up the Baltic, you would greatly increase my obligations."——
 To the last article of these enquiries he, at length, found a satisfactory answer: "It is now known that Asia is separated from America by water, as certainly appears from the Baron Dulfeldt's voyage round the north of Europe into the Pacific Ocean, A. D. 1769."*

A uniform zeal for equal liberty is strikingly visible in all his writings, from the earliest to the latest period of his life. In a letter to the Reverend Dr. Cumming, of Edinburgh, July 26, he writes: "We are settled, not in toleration, but equal, Protestant liberty. For us, in New-England, to be harassed with even the most moderate Episcopacy, at least to have it imposed on us, whose fathers fled hither for asylum, is perfectly cruel.——Free enquiry has made such progress as must inevitably pull down all ecclesiastical polities, not founded in the sacred Scriptures. And I apprehend, the defence of Episcopacy from this quarter, is very much relinquished by the sensible clergy, since Bishop Hoadly has put the matter on quite a different footing.——

How

* Stiles' Election Sermon,

How lamentable, that any unnecessary embarrassments should be laid on men of public spirit, loyalty, and love of liberty, whatever their religious sentiments ! It would be more agreeable to this country, if Presbyterians and Dissenters were not precluded from offices and employments in the gift of the crown. All the provincial governors, custom-house officers, and, in general, all who enjoy lucrative offices, not in the bestowment of the Provincial Assemblies, from Nova-Scotia to Georgia, and in the West-India Islands, are appointed from among one sect, to the neglect of all others—which can yet furnish as sensible men, compose a far more numerous body here, and are as loyal, at least, and faithful to his Majesty. This, indeed, is agreeable to Levant policy: but, I judge, Egypt would be more easily governed by Bashaws, appointed from among its inhabitants, than by those sent from Constantinople.”——

While engaged in the defence of rational liberty, and Christian truth, how noble and generous are his sentiments concerning the proper treatment of persons of different religious denominations ; and yet how prudently guarded

guarded against the danger of a transition from catholicism to indifference about religious principles, and from such indifference to apostacy ! “ As we hope for settlers from Scotland, as well as England and foreign Protestant States, so I should be glad that your ministers would strongly inculcate and recommend to their parishioners coming to America, a steady adherence to the presbyterian principles, since many leave them behind, when they cross the Atlantic. Not that I would have them made bigots ; for, in my opinion, an attachment to the Presbyterian and Congregational principles, so far as it implies an opposition to unscriptural prelacy, is consistent with the greatest generosity of soul, with Christian charity to those who differ from us. It is one glory of a Presbyterian to be catholic and benevolent ; it is another glory to stand fast in the faith. Many do not stop at the distinction between being charitable to another sect, and joining it, I may have charity for, and a good opinion of, a Lutheran ; I may have a better for a Calvinist, and yet be, strictly, neither. I may have a good opinion of, and Christian affection for, all Protestant churches ; I may have
a very

a very good opinion of those of Geneva and Holland ; but, perhaps, best of all for that of Scotland, or for those of New-England."

A gentleman in Newport had, through his hands, presented to Yale College a collection of books, (some of which were deistical) "on condition of their being deposited in the public library for the use of the students." It appears, however, that the books were not admitted by the President. On this occasion, in a letter to the President, he respectfully vindicates that free enquiry, "for which Protestants have made so noble a stand." "It is true," saith he, "with this liberty, errors may be introduced ; but, turn the tables, the propagation of truth may be prevented. Deism has gained such head, in this age of licentious liberty, that it would be in vain to try to suppress it by hiding the deistical writings : the only way is, to come forth into the open field, and dispute the matter on even footing. The evidences of Revelation are, in my opinion, nearly as demonstrative as Newton's Principia, and these are the weapons to be used.——Truth, and this only, being in fact our aim ; open, frank, and generous, we shall avoid the very appearance of evil."

About

About this time he received a present of some books from Mr. Bennett, of Edinburgh. The letter, which returned his acknowledgments, (September 14) is fraught with sentiments of candour characteristic of the writer. "This friendly notice, and on my part unsolicited, from a gentleman in a distant country, to whom I am unknown, but by the, perhaps, too kind mention of Mr. Heatly, gives me a very sensible pleasure; the more so, as the books you sent me, particularly Lord Kaimes' Essays, Mr. Anderson's Answer, and the Reply, are curiosities in this country. I have not yet had time to finish the perusal of them; but, from the little I have read, I think candour, and a good-natured benevolence, might admit an innocent construction to even the more exceptionable passages in these essays, which appear to be the result of thought, ingenuity, and good sense. I suppose his lordship does not pretend to infallibility; and, if some expressions are not so well guarded, are liable to exceptionable consequences, or even if he may have sometimes erred; yet the intricacy and sublimity of those subjects, which have hitherto proved too great for human comprehension, and

and intelligible disquisition, entitle so ingenious a performance, and its author, to different treatment from what Mr. Anderson seems to recommend. Free enquiry, and candid disquisition of moral subjects, have obtained such footing in the Protestant world, that they cannot be extinguished, but must prevail. Some have abused this liberty, and filled their writings with impudence, licentiousness, and blasphemy. But when a book is written with modesty and good sense, even on the side of error, I read it with pleasure. Besides, what great men sometimes call fundamental error is not always such. Michael Servetus was condemned by the great men of his age, and burnt for heresy, when yet he believed not only in the being of a God, but in his Revelation by Jesus Christ.——

To me it appears, that all the danger of his lordship's notions is with respect to virtue. To necessitate the conduct of Intelligencies to such a degree, as to destroy their accountableness, is to place them in the class of brutes, and overlook the distinguishing principles of their nature. I do not know what is his lordship's opinion of Revelation; however, I am by no means certain, but that men may

entertain his speculations respecting liberty and necessity, and yet be firm believers of Revelation; I think I may add, that I am acquainted with such."

Another writer, then of recent celebrity, and, to this day, considered as the champion of infidelity, was not, in his view, entitled to equal indulgence. "The Mr. Hume, whom Dr. Leland confutes, directly opposes a supernatural Revelation, and strongly denies the possibility of miracles, or of their evidence. I think he treats the subject, and several other subjects he has written upon, with caprice and insolence. Self-confident, full of his own discernment, he enjoys the complacency of believing himself possessed of the secret, imparted only to the happy few, that the basis, or one main foundation of Christianity, is an absolute impossibility. And truly it is a new discovery, even to imagine, That it is beyond the reach of Omnipotence, to suspend, alter, or counteract, the general laws, which itself hath established in the creation."

Having shewn the absurdity of this bold and impious hypothesis, and proved, that miracles are capable of as credible an attesta-

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tion as any other facts, that, when credibly attested, they prove a divine mission, and that the resurrection of Jesus is supported by such testimony, he adds: "The only question is, *questio facti*, [a question of fact] particularly the re-appearance of Jesus, after he was undoubtedly crucified, and dead. This fact, once admitted, all the Scripture miracles are credible, whether extended to inspiration, or confined to operations on the material world. Yet, the love of novelty; the habit of scepticism; ambition to divulge hypotheses and new supposed discoveries; an unbounded passion for thinking generously and freely; deep acquaintance with the history of superstitions, judged parallel to and resembling the Christian institution; the oriental pretended incarnation in the person of Fo; conviction that a great part of the mythology which biases nations, the learned and unlearned, is without foundation; a deep suspicion that all the moral systems in the world, and among the rest the Christian, as well as the Mahometan, have origin in human invention and policy; and, above all, polluted morals, have a prodigious influence in stupifying the moral sense, or perceptivity of evidence, in the given case of the Christian

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tian Revelation, and raise such a mist of scepticism, as even demonstration cannot dispel. So that, particularly with regard to the resurrection of Jesus, the mind is callous, and cannot feel the weight, or even the possibility, of evidence. So the Newtonian philosophy, though founded on demonstration, is yet disbelieved in some foreign universities. Men of less speculation, of less science, and less prepossession, will apprehend, and rationally believe, what sublimer minds, of great learning, in vain attempt to comprehend. There is a moral jaundice, brought on by some peculiar refinements in speculation, which tinges all objects from a certain quarter. The removal of this is the first step toward discerning the truth, especially *the truth as it is in Jesus.*"

"Lord Bolingbroke appears to be better acquainted with political, than with theological, learning. He that perfectly understands the nature and connexions of the several kingdoms and polities in Europe, is very ignorant of the administration of God, and of the *πολιτεια* [the government] of the universe. It was as much out of character for him to turn divine, as for Chancellor K----- to turn civilian ;

civilian ; and he has succeeded accordingly.

———Dr. Leland deserves highly of the Christian world. Men of sense, of whatever religion, ought to be treated, as he has treated them, with candour and politeness."

While it is instructive, to have the various sources of infidelity thus opened to our view, and to be presented with the reasonings of one who had "gone through all the conflicts that it is possible for the human mind to be perplexed with,"* it is pleasing to trace his progress from the incertitude of scepticism to the stability of the Christian faith. We have seen him, like the humble reed, tremulously bending beneath the blast ; we now behold him, as the majestic oak, firmly rooted by the agitation of the winds, and able to resist the fury of the severest tempest.

By a learned Jew, from Saphat, in Galilee, he addressed a letter, in Latin, to some Greek priest, or bishop, living in the Holy Land, or in Syria. Its design was to obtain an exact description of the Holy Land, and of Syria ; a map of the lake of Galilee ; of the lake of Sodom and Gomorrah, and of
the

* Manuscript.

the rise and course of the river Jordan ; information concerning the inhabitants of the various nations on that territory ; the number of Christian priests in each episcopate ; and especially the number of bishops, and their clergy, under the patriarchs of Antioch or Damascus, and of Jerusalem, as, also, of those under the patriarch of Constantinople ; an account of the religion of the Gentiles beyond the Caspian Sea ; and whether any nations practise circumcision, who anciently observed that rite, without a derivation from Jews or Mahometans ;* a geographical description of the river Oxus, of the city Samarcand, and of the neighbouring regions, where

* The design of this enquiry was, to discover, if possible, the Ten Tribes of Israel, a favourite subject of his researches :—*Quippe inde, forsan, ediscerimus quoddam de Israelitis Captivitatis primæ, sive Assyrianæ. Persia et India jam multis sæculis tam adeo perfusa fuerit tum Judæis tum Mahometanis, quemadmodum perdificile sit circumcisionem ab iis perlatam distinguere ab illa antiquiore circumcisione peracta a X Trib. et eorum posteritate. Arabes Mahometani Bactriam et regiones Bucharix hodiernas pervagârunt circa A. D. 1000. Notum fieri cupio an è Scriptis Arabicis, vel aliis circa id seculum editis, pateat quod inter gentes Bucharix vel distantiores ad regionem Tibet, circumcisio inventa fuit, uti olim Herodotus observavit ad urbem Colchis.*

where Ulugh Beg formerly reigned ; * a map of the course of the river Euphrates, from its source to the bay of Ormuz ; a map, also, of Arabia, that is, the region between the Red Sea and Ormuz, and an account of the principal cities, and of the nations which inhabit that region ; also, a map of the country beyond the Caspian Sea, (whence the Turks originated) and the names of the princes who reign there at this day. Addressed to a minister of the Greek church, the letter farther enquires, What are the peculiar ceremonies and tenets of that church ? It also asks an account of the Samaritans, who inhabit Mount Gerizim, at Sichem ; the number of families, of priests ; the size of their temple, or sanctuary ; an account of their religious rites, and of their Pentateuch, whether written in Samaritan characters, or in Greek ; wherein it principally differs from the Hebrew Pentateuch, especially in ancient chronology, both in the patriarchal and antediluvian ages ; and whether they received the Pentateuch, which they now have, in the
time

* This he supposes may be procured from the Armenian Christians : *Forfan Christiani Armeniani amplissime suppeditare possent.*

time of Rehobam, or not till after the return of Judah from the Babylonian captivity, or whether in the times of Sanballat.

A. D. M, DCC, LX.—ÆTAT. XXXIII.

ON the 23d of April, he delivered, before the convention of the Congregational ministers of Rhode-Island, assembled at Bristol, "A Discourse on the Christian Union,"* which was printed. In this Discourse he enumerates some of those fundamental principles of Christianity, and ecclesiastical polity, in which our churches are generally agreed; notices some points on which we differ in opinion, or are supposed to differ; shews that this difference need not obstruct the general harmony and union, and that the alienations, occasioned by this diversity, might be greatly lessened by benevolent and honourable concessions; and subjoins some reasons, taken from the importance of the common cause, and the present state of our churches,

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* Text, Philippians iii. 16.—*Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing.*

to shew the wisdom and advantage of union and good fellowship, both among the ministers and the churches. This Discourse shews to what great extent he had, at this early period, pushed his enquiries concerning the past history, and the present state, of the reformed churches, at home and abroad. No man, perhaps, was better qualified than he, to estimate the differences, and the agreements, among Christians, especially in the churches of New-England, and to point the way to Christian fellowship and union. A practical regard to his counsels would eminently promote the cause of religion, and reflect lustre on the churches of Christ. The selection of a few passages from this Discourse, may furnish instruction, while they exhibit certain traits of the author.

Having asserted the agreement of the New-England churches, in the belief of the inspiration of the Scriptures, and of their being a sufficient rule of faith and practice, he observes : “ There ought to be no restrictions on the conscience of an honest and sober believer of Revelation. The right of conscience and private judgment is unalienable ; and it is truly the interest of all man-

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kind,

kind, to unite themselves into one body, for the liberty, free exercise, and unmolested enjoyment, of this right, especially in religion. Not all the difference of sentiment, not all the erroneous opinions that have yet been started, afford just umbrage for its extinction, abridgment, or embarrassment." Having mentioned the tenets of Calvinism and Arminianism, and the variances which they generated in the churches, he expresses his apprehension, that the real difference of sentiment between those who espoused these different principles, was not so great as it appeared. "We are apt to attribute to one another, consequences of our peculiar explanations, which we by no means adopt.— Some, perhaps, entertain sentiments, really different, on these important subjects. Their conviction, however, is not to be laboured by the coercion of civil or ecclesiastical punishment; but, by the gentle force of persuasion and truth; not by appeals to the tenets of parties and great men; not by an appeal to the positions of Arminius, or Calvin; but, by an appeal to the inspired writings.— The only way is to examine our sentiments by Scripture; then candidly and benevolently

lently enquire, how far we are agreed in reality ; to walk together, by the same amiable rule, so far as we have attained to think alike ; and to forbear real differences in love, where there appears a sincere love of truth, candour, and piety : remembering, we all have the unalienable right of private judgment in religion ; and that liberty of thinking, and chusing our religion, liberty of conscience, was the great errand of our pious forefathers into America.”

The liberty of the churches ought, in his judgment, to be cautiously guarded. “ The exigencies of the Christian church can never be such, as to legitimate, much less to render it wise to erect, any body of men into a standing judicatory over the churches.————— Let our churches be taught to stand fast in the liberty wherewith Christ has made them free.”

An amiable, catholic spirit breathes through the following passage : “ If the great end of making men virtuous and good is answered, let us rejoice, though the means are diversified. Particularly let us of the Congregational communion in New-England, under the different forms of our churches, cultivate
a venerable

a venerable regard for one another ; rejoice that we are so well agreed in purity of doctrine and worship ; and walk together by the same rule, so far as we are agreed ; and, for the rest, let us endeavour to hope, and think, and speak, the best of one another, in all our differences, putting on forbearance, charity, and a condescending benevolence.”

How highly does he estimate, and with what glowing zeal does he commend, the value of freedom !—“ Possessed of the precious jewel of religious liberty, a jewel of inestimable worth, let us prize it highly, and esteem it too dear to be parted with on any terms ; lest we be again entangled with that yoke of bondage * which our forefathers could not, would not, and God grant we may never, submit to bear.”

In arguing for union “ from the present state of our churches,” he observes : “ There is no body of Christians on earth in such a rapid increase, and in so flourishing a state, as the Congregationalists of New-England ; The present state of our denomination as to numbers, for the year 1760, is nearly this : In Massachusetts are above 300 Congregational

* STAR-CHAMBER and HIGH COMMISSION.

tional churches ; in Connecticut 170 ; in New-Hampshire 43 ; which, with those in this Colony, form a body of about 530 churches. In 1650 there were about 36 churches already founded, several of which were small beginnings, requiring many years to fill up. In 1696 there were but 130 Congregational churches in all New-England. And being, A. D. 1760, increased to 530, the proportion of doubling is once in 30 years. A. D. 1643 there had arrived in 298 transports, about 4,200 planters with their families, making about 21,200 people for all New-England. Since that time more have gone from us to Europe, than have arrived from thence hither. The present inhabitants, therefore, of New-England are justly to be estimated a natural increase by the blessing of Heaven on the first 21,000 that arrived by the year 1643."

How engagingly does he inculcate the study of union, from a regard to its auspicious influence on the personal, pastoral, domestic, and Christian characters ! " The public love and harmony will enable us, with serenity and more sacred satisfaction, to celebrate the offices of piety and devotion. Our religious addresses

addresses and joyful homage, undisturbed, unpolluted with discordant feelings, shall ascend, as incense, holy and acceptable, to the Most High. And, in common life, instead of broken friendships, and family alienations, we should become united brethren in the highest sense, harmoniously travelling along together, and sweetening the trials of life with the animating complacency of social virtue. Religious contests are apt to sour the temper, which is greatly unhappy in a state preparatory to the communion of angels and glorious beings above." Such were the benevolent the divine principles, which he inculcated on others; and such were the principles, on which he uniformly acted, and which at once procured him general esteem, and rendered him a signal ornament to Christianity.

It might naturally be supposed, that the friends of liberty and peace would be pleased with this Discourse. Testimonials of the approbation of such are not wanting from very respectable characters in America and Europe. "I am exceedingly pleased," writes Doctor Alifon, "with your ingenious performance relating to the New-English church-

cs. It shews great industry, great candour, and good judgment, and has been greatly admired by some of the best judges of such matters in this place. Two copies I sent home to Ireland, to give some importance to my own correspondence by furnishing my friends with what I know they will greatly admire; and though the action be selfish, and at your expense, yet you will have the praise in spite of me."—Professor Winthrop writes: "I received your Sermon on the Christian Union, by Judge Danforth, and perused it with great satisfaction. So much good sense and learning, such an impartial love of liberty, and such an extensive benevolence to all parties, it is rare to meet with separately; much more rare in conjunction. I hope it will fully answer the noble purposes, you had in view."

The spirit of this Discourse was so congenial to that of the celebrated Female Historian, and to that of an illustrious advocate for English and American liberty, that both honoured it with their cordial applause. "By the favour of Mr. Marchant," says Mrs. Macaulay, "I am acquainted with the eminent abilities of the Author of the Discourse

on the Christian Union:—I take the opportunity of Mr. Marchant's return to America to send you, Sir, thanks for the pleasure which the perusal of that performance gave me, and to request it as a favour that you will give a place in the Redwood Library to my publications; as a small testimony of my regard to the people of the free Colony of Rhode-Island."—"I have been much indebted," says Doctor Price, "to the information I received from your Sermon on Christian Union. I admire the spirit and temper with which it is written. How happy would the Christian church have been, had all Christians, amidst their different opinions, been actuated by this spirit!"—

An ardent love of liberty, in connexion with peace, appears in a letter, written about the same time, in which he preached the Sermon on Christian Union: "Some are ready to infer from the name *Dissenters*, and a mistaken notion of toleration, That the main body of Christians in America, are schismatics, and under religious obligations to return to the mother church, established in England; not because it is more agreeable,

agreeable to Scripture, or the sense of the national legislature, than that established in Holland, or among foreign Protestants, or even in other parts of the British empire, but because it is established in England. A weighty reason this, with men of sense ! For these and other reasons I, who am a Protestant Christian, refuse to be called a Dissenter in New-England, though, were I in South Britain, I should glory in the name." "I honestly desire universal Protestant liberty may be enjoyed in America, the asylum of oppressed innocence and conscience. But, when our fore-fathers dared to oppose the corruptions of the church, and retired hither to speak their sentiments freely ; shall politeness seal up our lips in the cause, in which they fought and died ? Sober reason and good sense ought to be revered by all mankind ; all restrictions on liberty and free enquiry rejected ; truth, and that only, should be pursued by all.—We should all join in making a party for harmony, union, and benevolence, and against all attempts on public liberty."*

While thus zealous in the defence of the liberties of his country, he assiduously col-

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* Letter to Dr. Franklin.

lected from every source, whatever might elucidate this favourite subject, and give respectability to the misrepresented character of the principal inhabitants of New-England.

A vigilant attention to his pastoral charge, and deep researches into political and theological subjects, did not abstract his attention from scientific enquiries. In reference to these, Doctor Alison writes to him: "I am highly pleased that you continue so unwearied in the pursuit of knowledge. I pray God that he may long spare you a blessing to his church, and a useful instrument to promote knowledge and learning." The Doctor proceeds to mention his own unsuccessful attempts to discover the comet, expected at this time, and the injury which he hence derived to his health, "which brought him to a resolution that effectually destroyed his star-gazing;" and adds: "As I hope, with more certainty and less trouble, to acquire this kind of knowledge in the next stage of my existence, if it be necessary; I have determined to give myself no farther trouble, till I be allowed to converse with Newton, Halley, Whiston, and Flamsteed,
and

and some others of the same complexion, if these names be allowed to shine in one great constellation in heaven. Yet I am far from blaming you for your careful and accurate researches : they may make you more useful here, and form your taste to examine the works of God with a higher satisfaction in the coming world.”*

On the capture of Montreal,† and the reduction of Canada, a public Thanksgiving was observed in Rhode-Island, by order of the Assembly of that Colony. In a discourse, delivered on this occasion, November 20, Mr. Stiles mentions the probability of a political event, little contemplated, at that time, by the most sanguine advocates
for

* The Reverend Doctor Alifon, with whom Mr. Stiles had a long and intimate acquaintance, was born in Ireland, and educated in the University of Glasgow. He came to America in 1735 ; and was minister of a church in Delaware county, Pennsylvania, till about 1751, when he was chosen Rector of the Academy at Philadelphia. In 1755, he was elected Vice Provost of the College in that city, where he was also an assistant minister in the first Presbyterian church. He was an excellent classical scholar ; and, in ethics, history, and general reading, a great literary character. He died in 1779, *Ætat.* 74.

Lit. Diary.

† September 8, 1760.

for liberty, but which he lived to see fulfilled. In considering the advantages of America, compared with Europe, having observed, that “we are planting an empire of better laws and religion;” he adds: “It is probable, that, in time, there will be formed a PROVINCIAL CONFEDERACY, and a Common Council, standing on free provincial suffrage: And this may, in time, terminate in an imperial diet,* when the imperial dominion will subsist, *as it ought*, in ELECTION.”

A. D. M,DCC,LXI.—ÆTAT. XXXIV.

ON the 20th of January he preached a Discourse, on the occasion of the death of King George II,† and the accession of George III. After giving a review of the administration

* Alluding, probably, to the government of Germany, composed, (though *not* by election,) of the heads of the several States belonging to that Empire, and forming one great confederacy. *Imperial diet* is but another name for CONTINENTAL CONGRESS.

† Who died October 25, 1760. George III. was proclaimed at Newport, and through Rhode-Island Colony, January 19, 1761.

tration of the late king, paying the respect of a dutiful subject to his memory, and noticing the auspicious circumstances attending the accession of his successor, he adds : " What remains, but that we religiously implore the divine superintendance and blessing on his future reign ?———Since much will depend, still, on the *just* exercise of the prerogative, with which, by the British constitution, and universal explicit suffrage of our empire, he is now vested ; it will not be ungrateful to him to know, that he is, every Lord's day, accompanied to the throne of grace, with the fervent addresses of half a million of loyal Christians, in New-England, for that supernal influence on his royal mind from the Supreme King of the universe, by whom subordinate kings reign, and princes decree justice. This will be the more necessary for us to continue, on our part, not only from the efficacy of joint and ardent supplication, but from the POSSIBLE EXIGENCIES of New-England, WHICH MAY FALL WITHIN THE PERIOD OF HIS MAJESTY'S REIGN. As there are men, who have a mighty opinion of retrenching the liberties of these colonies, or throwing a net

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of policy over them, which may amount to a deprivation : so, if these, with their projections, should gain access to his Majesty's ears, MISTAKEN REPRESENTATIONS MAY INDUCE HIS MAJESTY TO ACCEDE TO MEASURES OF UNHAPPY CONSEQUENCE TO THE LIBERTY OF AMERICA."

An historian records a similar instance of his political discernment.*

This year he commenced a course of chymical experiments, which he continued for several succeeding years. He also began those enquiries, respecting the number of Indians in North-America, their national customs, and religious rites, which he long prosecuted with ardent curiosity, and unwearied diligence.

A. D. M,DCC,LXIII.—ÆTAT. XXXVI.

DR. FRANKLIN having lately presented him with Fahrenheit's thermometer, on the first of January he began a series of thermometrical and meteorological observations, which

* Gordon's History of the American War, vol. I, A. D. 1761.

which he continued, with very little interruption, with his own hand, till within two days of his death. These observations were made with frequency in the course of the day, and especially when there was any remarkable variation in the temperature of heat or cold, or any phenomenon relating to meteorology. They compose a rich treasure in this article of science; and are contained in six quarto volumes.

This year he wrote a letter to the Reverend Dr. Lardner, of London, and solicited his "Credibility of the Gospel History," for the Redwood library. That worthy man, and very learned author, obligingly complied with his request, and maintained a correspondence with him till nearly the time of his death.

He now commenced experiments for the raising of silk worms, and for the culture of silk; and wrote letters abroad to obtain information on the subject from the silk manufactories. He kept a journal, in which he interspersed remarks selected from various authors on the silk culture, particularly after the Italian and Chinese manner; and as he continued to make experiments, and, with
great

great assiduity, to invite the attention of the community to the subject, for a series of years, his journal, collectively, constitutes a quarto volume.

The use of the Redwood library, being, by the act of incorporation, confined to Newport; for the benefit of the ministers in the parts adjacent, Mr. Stiles proposed that they should unite in making a collection of theological writings, and particularly to purchase the Fathers, and ecclesiastical histories. In conjunction with his learned friend, the Reverend Dr. West, of Dartmouth, he this year began this collection by the name of an "Ecclesiastical Library;" they unitedly contributing, for its foundation, Justin Martyr, Origen, Eusebius, and other authors.

It was his opinion, that the early Christian writers were too much neglected by divines at the present day. The most valuable of them, he observed, might be read with a small expence of time, and with great profit. Without a formal defence, may I not ask, Whether the modern charge of *credulity* is not too vague for their entire condemnation? And if some of them argued inconclusively,

or

or gave forced constructions of the Scriptures; were they not competent witnesses of historical facts? and, as historians of the doctrines and state of the church, in their own day, have they no claim to our attention? Nor is this their sole merit. Who can read the Apologies of Justin Martyr, addressed to the Emperor and Senate of Rome, and not admire the learning and noble spirit of that able defender of the Christian faith? Who can read the Epistles of Ignatius, and not be deeply impressed with the unconquerable intrepidity of that voluntary and triumphant martyr?—Beside the peculiar merits of the fathers, as historians, and as martyrs, a high rank is assigned them, even as *classical* writers. “Neither the graces of simplicity, nor the splendour of ornament, were confined to Xenophon and Plato, nor to Livy and Cicero; for every impartial critic will commend the pure style of Lactantius; the rich imagery, and apposite illustrations of Theodoret; the classical fluency of Minucius Felix; the uniform perspicuity of Basil; the glowing effusions of Gregory of Nazianzum; and the exuberant and attracting eloquence of Chrysostom, and Cyprian.”*

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* Kett's Sermons, at Bampton Lecture, 1790.

A. D. M,DCC,LXIV.—*ÆTAT.* XXXVII.

IN a letter to Dr. Lardner, June 20, he solicits contributions to the Library of Harvard College, which had recently been consumed by fire. "One of the four college edifices of Harvard was, last winter, unhappily burnt down; and in it the whole College Library, consisting, I think, of about 5000 volumes, was consumed, excepting the books abroad. Our brethren in Europe would do a most acceptable kindness to our churches, in assisting, by small contributions from their private libraries, or otherwise, in the reparation of the public library of Harvard College, and its philosophical apparatus. I am ashamed to address your generosity again, though I know you delight in doing good: but I could wish the liberality of your friends would honour Harvard Library with your works, at least with the Supplement."

With such a catholic spirit, did he interest himself for the advancement of literature, in seminaries of learning, with which he had no immediate connexion. Viewing all institutions for the promotion of knowledge, as constituting one grand republic of letters, he conducted

conducted as a citizen of this extensive community ; and his superiority to local and vulgar prejudices, evinces the real greatness of his soul. In this trait of his character he resembled that truly noble emperor, who said : “ As I am Antoninus, Rome is my city, and my country ; but, as I am a MAN, the WORLD.”

To every friend of truth and science it must be pleasing to remark the growing prevalence of Literary Catholicism in the civilized world. Although some American publications have been reviewed in Europe with a bigotry unworthy of the eighteenth century ; it gives me pleasure to record an example of liberality, which perfectly accords with my subject, and which deserves the highest commendation. It closes an English review of the first volume of “ *Memoirs of the American Academy of Arts and Sciences.*” “ This volume,” says the Reviewer, “ may be considered as a proof, that philosophical pursuits are carried on with vigour in the American States ; and every zealous cultivator of the arts will behold with satisfaction the successful progress of Literary and Learned Institutions, in
whatever

whatever part of the globe. For TRUTH and philosophic LEARNING are superior to all *party*, and even *national*, distinctions. THEIR views will ever extend beyond the narrow boundaries of local and separate interests, which divide society from society, and one body of men from another. To promote the common good of mankind, and to increase the general stock of human happiness, by the diffusion of useful knowledge, benevolence, and wisdom, is THEIR great object, and leading principle :—Prosperity attend them !”*

A. D. M,DCC,LXV.—ÆTAT. XXXVIII.

LEARNING by the foreign gazettes, that certain persons, who had been sent to Egypt and Arabia by the Danish King, had lately brought 500 very ancient Hebrew and Arabic manuscripts from the East, and deposited them in the university at Copenhagen ; he addressed a letter, in Latin, to the Prefect of this University, to enquire the degree of their antiquity, and the subjects on which they

* Monthly Review for 1788.

they treated. He presumed that the *Vedas* were among those manuscripts, and expressed a wish to know the age of the world, according to these writings.——The *Vedas*, written in Sanscrit, are the ancient and sacred books of the Hindus, in four volumes, three of which Sir William Jones firmly believed, from internal and external evidence, to be more than *three thousand* years old.

On the 28th of March, the University of Edinburgh conferred on him the degree of Doctor in Divinity. It was through the influence of Dr. Franklin, who, in a letter to Dr. Robertson, the celebrated historian, then Principal of that University, recommended his friend as sustaining “an excellent character,” and as “greatly esteemed by his brethren the clergy, even of other denominations, for his extensive learning, and the catholicism of his temper;” and solicited for him this honour. Mr. Stiles received the diploma in November. “To be enrolled in the highest order of literature”—he writes, on this occasion, to Dr. Franklin—“and in that class in this order, which implies Piety as well as Erudition, would have been, could I have merited it, the summit of my ambition.

tion. I am not conscious of a merit equal to such an honour ; yet am happy in receiving it from an University of the first eminence for Religion and Literature ; and in having been introduced to it by a gentleman whose recommendation carries weight with it throughout the Republic of letters. It would give me the highest satisfaction, could my character do the least honour to you, Sir, and to that illustrious Seat of learning.”

—In grateful acknowledgment of the honour thus unexpectedly shewn him, he addressed a letter, in Latin, to Dr. Robertson, and to the Senatus Academicus, in that classical style, and courtly manner, for which his writings are distinguished.—“ It is something,” observed one of his friends, “ to obtain such an honour ; but it is more to deserve it. I trust you will wear the laurel not only unenvied, but with the approbation of the best judges.”

How little he estimated diplomatic honours, in comparison with the divine approbation, and celestial glories, appears by a letter written to his friend the Reverend Dr. Dana :—“ I beg leave to congratulate you on the honour lately done you by the University

versity of Edinburgh, in conferring on you the Doctorate in Divinity.—It is a pleasure, whenever the literary titles descend and rest on genius, erudition, and real merit. But, dear Sir, what is this elevation, what the highest academical honour, compared to that of a humble disciple, a faithful minister, of the blessed Jesus? What the honour of being enrolled in the supreme order of literary merit, and registered in the archives of Edinburgh and Cambridge, to that of having our *names written in the Lamb's book of life?* May we feel the incentives of the celestial retributions, and so act our parts here, by *turning many to righteousness, as hereafter, to shine as the brightness of the firmament, and as the stars forever and ever.*”——

An adherence to the cause of truth, and to the practice of piety, is thus recommended, in a letter to Mr. Jennings, of London, November 29: “The Dissenting interest, through the British empire, I have much at heart. I wish the stability and persevering firmness of our brethren in that glorious cause of apostolic truth, which must finally prevail on earth. May we all be animated in the Christian life and profession

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by the higher glories of immortality. Let us of the rising generation live the purity of religion, and walk in the steps of our pious ancestors."

A. D. M,DCC,LXVI.—ÆTAT. XXXIX.

TO J. Z. Holwell, Esquire, author of "Historical events relative to the Empire of Hindustan"—who had resided thirty years in Bengal—he wrote a letter, Feb. 27, to acquire information in oriental history; and particularly to ascertain, whether the Jews, at Cochin and at Patna, were in possession of a Hebrew Pentateuch: an enquiry, which continued to interest his curiosity till he found his congenial mind in the late Sir William Jones, to whom he addressed himself on this subject, and on some others, which shall be noticed in the sequel.

In this letter, he asks to what antiquity the Shaftah* extends its chronology; at what period it was written; whether it was composed by one author, or by a number,

in

* Sacred books of the Gentoos.

in a succession of years ; whether it contains any thing analogous to the cosmogony of Moses ; whether it has any allusions to events in the Assyrian empire, and synchronizes with any of the princes from Ninus to Sardanapalus ; whether it mentions the princes or governors of Persia, Media, and Bactria, during their infancy, and while members of the Assyrian empire, and before Zoroaster ; or alludes to the Lama system at Potola, or to the history of China ; what are its religious doctrines ; what the number of people from Indus to the Ganges ; whether the Shaftah is received in Siam, and in other kingdoms east of Bengal ; whether the Bráhmans are generally learned and virtuous, and have seminaries of literature ; whether the disciples of Fo, or the de la Lama, at Potola, have any system, or collection, of capital writings distinguished by a like universal reverence as the Shaftah of Hindostan, and what their antiquity ; in what part of India was the seat of empire, at the time of writing the Shaftah ; what the remotest notices, in the Indian histories, of any public transactions, or political communications between the ancient empire of

India, and that of China ; whether there are any traces of an ancient colonization from India into the north-east region, where, it is said, there has been, for ages, a large body of people under the Lama of Potola ; at what time was such emigration from the parent state ? It is said, (he remarks) that not only on the Malabar coast, at Cochin, but at Patna up the Ganges, there are large bodies of Jews, (or Hebrews ;) and the latter are said to account themselves of the half-tribe of Manasseh. Do all the Jews of the east appear to be of the last dispersion ? or, do those of Patna, in particular, discover any evidence of their having descended from the Ten Tribes ? If so, have they the Pentateuch, or any other Hebrew writings beyond the age of Salmaneser ? In the regions north of the Mogul empire, are there found any clusters of people that circumcise, and retain traditions of a derivation from the Ten Tribes ?

President Clap purposing to resign his presidency at Yale College, the attention of the Corporation appears to have been immediately directed to Dr. Stiles. In July he received from a confidential friend, a letter,

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ter, which expresses the desire of one of the Corporation, that he should enquire at the Doctor's own mouth, whether he would accept a presidency at Yale College, if it should be offered to him. "You ask," he replies, "a delicate question. I well know the difficulties of that important office, and my inability to discharge it with advantage and honour. The title of a President, though eminent and honourable, is a laurel interwoven with thorns. If there are many flattering and agreeable things in such an employment, they are more than balanced by the difficulties attending it, as, indeed, is the case of all public offices whatever, of any considerable eminence.—I am not calculated for great usefulness; there are principles in my nature, chiefly my passions, which would defeat such an aim. To become a little useful, to be disciplined into a seraphic purity of soul, and to become sincerely pious, is all the glory of my life: but my choice is a retirement and obscurity, even beyond what I have hitherto been able to attain; in which, however, I purpose, by the leave of Providence, to be more and more involved: especially as I judge the less we have

to do with the world, and public life, the more we may perfect ourselves in the divine life, the *life hid with Christ in God*, which I have long determined shall be my chief aim.—I conceive it infinitely difficult for the governor of a province, or the president of a college, to be conversant with, and prudently to adjust himself to, a great variety of contrary views, dispositions, tempers, pursuits, and characters, many of them very important, and not endanger the firmness of the moral principle.—I know so little of myself, indeed, that I may, perhaps, be unable previously to pronounce the part I might take, on a contingency which, in my apprehension, is impossible; though I am at no loss what would be a wise conduct.”

So reluctant was he to be called forth to a scene of more public service, than that of the ministry, to which he was now devoted; so jealous was he of the temptations, to which his virtue might be exposed; so little influence had the allurements of literary fame, in comparison with the attractions of retirement, and of an occupation favourable to improvement in piety! If, when put to the test at a subsequent period, he may be supposed

supposed to vary his judgment, on this subject, to abandon his present resolutions, and to enter with pleasure into the lists of fame; evidence will not be wanted to prove, that his sentiments and inclinations remained unaltered, and that he rather submitted to the task, than aspired to the honour, of the presidency.

Having previously been nominated to the office of a Fellow of Rhode-Island College, which office he had declined, and being now actually elected into that office, and solicited by repeated deputations from the Corporation to accept it; he writes to the Chancellor and Trustees: "I was too sincere a friend to literature, not to have taken part in the institution at first, upon my nomination in the Charter, had I not been prevented by reasons, which a subsequent immediate election could not remove." Whatever the reasons were, they still influenced him to decline the office to which he was invited, with suitable acknowledgments, of the politeness and respect, with which he was treated, on this occasion; concluding his letter with the catholic and pious wish, that "the Father of Lights, from whom comes down every

every good and perfect gift, may excite the public munificence, and raise up benefactors, through whose liberalities this Institution shall be completed with an ample endowment."

In a letter to the Reverend Dr. Welles, he writes : " I am stationed in a very difficult part of the Lord's vineyard, though, I thank God, with great tranquillity and happiness in my flock. A prince has not any thing to bestow, which I should esteem of equal value with the prayers of my brethren ; with your prayers, that I may be enabled to fulfil the ministry I have received, to the acceptance of Him, whom I esteem it my supreme glory to serve."

A letter, December 8, to the aged and venerable Dr. Lardner, has this interesting conclusion : " I ask your prayers for me, an unworthy labourer in the church. May the divine presence and wisdom accompany you through the residue of your life ! I shall not see you in this world ; but I hope, through grace, you will be among the first spirits I shall have the happiness of meeting in the celestial realms."

Dr. Lardner's last letter to Dr. Stiles is dated " Hoxton-Square in London, April 6, 1768." The Doctor died July 24, in the
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the same year, Ætat. 85. He was of a middling stature ; rather thin than corpulent ; of a healthful constitution, cheerful disposition, and polite manners. He was never married. His many learned publications in support of Christianity, of which he was a real ornament, are well known. His "Credibility of the Gospel History" is a very elaborate work; which, by a copious statement of authentic facts, demonstrably establishes the authenticity of the Christian religion. This valuable work being voluminous, it may be of use to add here a remark of the Author, in a letter to Dr. Stiles : "The three volumes of the *Supplement* do contain a kind of Summary of all the volumes of the *Second Part*. I could wish the Supplement (the expence of which is not very great) might be in the hands of many students of divinity, and young ministers."

This year he copied, for the first time, the curious Inscription on a rock in Dighton, which has baffled the attempts of the Antiquarians of America, and of Europe, to decypher to entire satisfaction. It was his opinion, that the character is Punic. Professor Sewall transmitted a copy of this Inscription to M. Gebelin,

Gebelin, of the Parisian Academy of Sciences, who, comparing it with the Punic paleography, interpreted it as denoting, that the ancient Carthaginians once visited these distant regions.* Others suppose it rather an hieroglyphic inscription, than an alphabetical character, and that, therefore, it may be the work of the Chinese, or Japanese; while some seem inclined to conceive of it as nothing more than the rude scrawls of some of the Indian tribes, commemorating their military achievements, or hunting parties.†

A. D. M,DCC,LXVII.—ÆTAT. XL.

HIS sentiments on the most useful method of preaching, and of defending Revelation, appear in the following extract from a letter, January 20, to Mr. Jennings, of London: —“ I pray God to uphold your cause and interest, and carry it triumphantly through all its discouragements. I fully join in your sentiments, and could wish the good old Puritan doctrines, and evangelical principles were

* President Stiles' Election Sermon.

† See Monthly Review for May 1784, p. 424.

were revived, and more generally inculcated in the preaching of the Dissenters. They are the wisdom of God, and the power of God.

“ The disquisitions of Deism, and the defences of Revelation, during the last hundred years, may have insensibly introduced a manner of preaching, which consists more in labouring the moral explications of the rationality of the Christian system, than an enforcement and weighty address of the important truths themselves, from considerations drawn from the authority of the Most High, and the momentous consequences of eternity, as well as the innate reasonableness and excellency of evangelical truth : The latter, I apprehend, has engrossed the modern preaching ; the former may have been too little attended to : both should go together.

“ Revelation is to be supported and defended by arguments taken from the harmony, dignity, credibility, and reasonableness of its system ; from the fulfilment of prophecy ; and from miracles, especially that capital one of the resurrection of Jesus. But, being established, its doctrines and precepts are to be alledged and urged home upon

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the consciences of mankind, with a *Thus saith the Lord!* All his dictates are founded in unerring wisdom, and consummate reason. If I know his will, be it enough, whether I can, enter into the rationality of it, or not : not to observe, that the greater part of Revelation so far approves itself to our reason, at first view, as to force acknowledgment even from deists, that it composes a far sublimer system, than that of Confucius, Zoroaster, Plato, or even Shaftesbury, considered as a code of laws for human conduct, or as describing a part of the moral economy of the universe. In a word, there are no objections against the rationality of the Scripture scheme, but what instantly vanish from a mind convinced, that it is derived from the Father of Lights.

“ After all, the deists are not the men, whom we are to expect to influence by that truth, which is alike within the apprehension of the peasant, and of men of the sublimest genius and refinement. *Not many noble are called* : not that they should be neglected ; but to operate both on them and the rest of a sinful world, the opening and illustrating, not so much the moral reason,

as the nature, and exhibiting plain descriptions, of evangelical truth, and enforcing it as founded in the authority of a Being of perfection, may perhaps be attended with the most happy effect and success."

In correspondence with these sentiments, he wrote, soon after, to the Reverend Mr. Wright, of Bristol, in England; "I am apprehensive, that, for half a century, the evangelical doctrines of human nature in ruins, and its reparation, commencing radically in a change of heart, the propitiation and atonement of the Redeemer, and justification through his vicarious sacrifice, and the doctrines connected with these grand principles of the Christian system, may have a little too much given place to what is called a more rational and polite manner of preaching. And yet I would by no means seem to say any thing against rational sermons, since, in my opinion, Revelation has proceeded from the most perfect and consummate Reason. I could wish the Independents would adopt the learning and charity of the Presbyterians; and that the latter would a little more resume those evangelical doctrines, for which their ancestors were very eminent.

"If

“ If we consider Revelation as only a republication of the light of Nature, and the laws of Virtue, its principal glory escapes us. An institution for the redress of a polluted world must, in its own nature, be different from an institution calculated for a perfect world, a system of sinless intelligencies.— Accordingly, we find the great atonement making a principal figure in the gospel, as being the only basis of the recovery and reconciliation of this world to the favour of Jehovah, and of its reunion with the innumerable myriads of moral systems, which compose the universe.

“ I have thought that the Deistical controversy has insensibly led the Christian pastors, and even some of the best friends of the Redeemer, into a concession, that nothing is to be admitted in religion, whose internal reason is not conspicuous and evincible. But, as Bishop Butler has shewn, a religion derived from above must be supposed to involve intricacies too deep for human solution. Should any man, or set of men, call in question the perfection of the works of Nature; I should think the philosopher adventured too far, in joining issue, and undertaking to
shew

shew the universal beauty, in all given instances, the final causes, and real perfection of every phenomenon in view. We may see enough, to be convinced that all is perfect, and that superior minds may see perfection in every part ; while it will become our wisdom to consider the limitation of human capacities.—Let it be proved, that a religion comes from the fountain of infallibility, and its reasonableness is demonstrated. It may then be addressed to mankind with the double force of divine authority, and of internal fitness and excellency.”

By “giving up every thing, which we cannot explain,” he judged that “some of our most sensible modern writers had levelled the gospel to the religion of nature,” and given up its essential doctrines.* If this sentiment is well founded, does it not merit the serious attention of Christian ministers? “If the public defenders of the gospel studiously accommodate its principles to the boasted but perverted reason and liberality of an unbelieving and licentious age ; will they not hold up the Christian revelation to the view of infidels as a very uncertain and unimportant

* Sermon at the Ordination of Mr. Channing.

important system, and give them room to suspect that even its learned and professional advocates are secretly ashamed of some of its evident and distinguishing features ?”*

A letter to the Reverend Mr. Kirkland, November 4, designed to make enquiry concerning Indian antiquities, closes in the spirit of primitive Christianity : “ You are, dear Sir, employed in a great and good work. May the presence and blessing of the Light of the Gentiles attend you, and accompany your labours in the kingdom and patience of our divine Immanuel. The fame of the unwearied assiduity and truly apostolic labours of the late Reverend David Brainerd is spread through Europe ; I lately saw an extract of his journal in the publication of a German divine, the Reverend Dr. Frisenius. The Reverend Mr. Sergeant’s character, also, was treated with great honour in Europe. You are enterprizing a work, which will commend your name to posterity. But these are trifling considerations, in comparison with the true motives, which ought to animate a minister of the blessed Jesus. Can we do enough for him, who loved us to the death ? Have we
tasted

* Professor Tappan’s Convention Sermon, 1797.

tasted the grace of the Redeemer ; let us be touched with the tender wish, that all men may partake of the same common salvation: What nobler work can we be employed in on earth, than in diffusing the good news to a perishing world, and persuading men to be reconciled to God ? Shall not pity and compassion to a world of perishing sinners, shall not the approbation of Jesus, shall not a name written in the Lamb's book of life, be incentives to our assiduity infinitely transcending all wordly motives ?”

Nor does he forbear to point the attention of the great to the sublime truths of religion: After making his acknowledgments to Governor Hutchinson, for the compliment of his history, he adds : “ Permit me, Sir, to wish you every blessing—not the glorious independence of a British nobleman, dangerous to virtue, but a final participation in the exalted, though dependent, honours of immortality, in the splendours of which all sublunary glory vanishes and is lost.”

On this anniversary of his nativity, he wrote a Birth-day Reflection, and continued the practice annually, with but one or two intermissions, to the time of his death. Ex-
tracts

tracts from this manuscript, peculiarly illustrative of his piety, shall occasionally enrich the following pages.

A. D. M,DCC,LXVIII.—ÆTAT. XLI.

THOUGH the Hebrew language was taught at Yale College, when Dr. Stiles was a student ; yet, not then expecting to enter the ministry, to which profession only this language was thought to be of use, he greatly neglected it. After his settlement at Newport, when he was curious to investigate the sense of some capital Hebrew words, he used to find, in Montanus' Hebrew Bible, first the Latin word, then the Hebrew over it ; then he compared the same word in different texts, and guessed the sense. This, with the help of *Poli Synopsis*, gave him what trifling assistance he could obtain from the Hebrew. Some light, indeed, he derived from the Jews at Newport, particularly from their Huzzans, or teachers, by asking them the import of those Hebrew words, which stood for particular passages in the Bible. Proceeding in the study of the Scriptures, and of divinity, he

he felt the necessity of the knowledge of the Hebrew. His frequent attendance at the Jews' synagogue increased his wish to possess at least so much of it, as to see a little into their books and service. On receiving a diploma from Edinburgh, his "ambition was touched, or rather a sense of shame excited, that a *Doctor of Divinity* should not understand a language," so important, and so easily acquired. But the delight of other studies, and the drudgery of learning a dead language, conspired to the continuance of his neglect. At length, however, in May, 1767, though advanced into the fortieth year of his age, he concluded to attempt at least to read the language. At this time he knew but ten of the Hebrew letters. Having walked a few times on the parade with the Huzzan, who gave him the true power of the letters and vowels, he began to spell and read the Psalter. In the five first days, he read to the 19th Psalm. Encouraged by his success, he soon found himself able to read about ten pages every morning after breakfast. Not long after, the Huzzan wrote for him the alphabet, with the vowels; gave him the sounds, and heard him spell most of the first Psalm. He

also gave him the Rabbinical letters. This was his chief assistance. When he had read the Psalter, he began to translate it into Latin, and finished it in one month. After translating a number of Psalms into English, he began to read and translate Genesis. During this period, he examined many passages, and critical, important words, by comparing them as used in different places of scripture, "with great profit and satisfaction." He also examined other writings in Chaldee, and Rabbinical Hebrew; and the Samaritan character, in which the scripture Hebrew was originally written; "the present Hebrew Bible being in Hebrew language, indeed, but in the Chaldaic letter, in which Ezra transcribed it." Having read part of Genesis, all Exodus, and the book of Ezra for the sake of the Chaldee in it, and much of the Chaldee in Daniel; on the last of January, 1768, he began the translation of Genesis, and finished that book, and Exodus, by the 12th of May. Thus, almost entirely unaided, within one year he "unexpectedly accomplished the translation of the Psalms, Genesis, and Exodus."

This year he also read considerable in Arabic; and learned the Syriac; and remarked:

"I doubt

“I doubt not it is easier to acquire all the oriental languages, especially the dialects of the Hebrew, than any one modern European language. I could learn Hebrew, Arabic, Syriac, Armenian, with less pains than the Latin only.” Such a testimony, from an accomplished classical scholar, united with his example, should encourage the study of the oriental languages, especially of the Hebrew, a language of singular importance to every theologian, but too generally neglected at the present day.—“If we study the Hebrew, only with a view to the Bible, it will repay us. It is a glorious language, and throws more light on the old testament, than all the commentators.”*

He was, this year, elected a member of the American Philosophical Society.

A. D. M,DCC,LXIX.—ÆTAT. XLII.

ON the 1st day of January he commenced a Literary Diary, in which he recorded what appeared to him most worthy of preservation, in his conversations with persons of literature,

* Dr. Stiles' Discourse at Mr. Hopkins' Instalment.

erature, or in his various and extensive reading. It records much curious and useful information on history, philosophy, religion, politics, war, and on every subject interesting to man. This valuable treasure is contained in fifteen quarto volumes, each consisting of above 300 pages. The Doctor seldom permitted a day to pass without some addition to its value; and the date of the last entry is six days only before his death.

Having, for several years, been assiduously collecting materials, he now began to write an Ecclesiastical History of New-England, and of British America. It is greatly to be lamented that he did not altogether complete a work, for which, in the acknowledgment of the best judges, he was singularly well qualified. The confusions of the war, which occasioned his exile from Newport, caused the first interruptions of this favourite undertaking; and the complex cares and business of the presidency, at a subsequent period, might not allow him to resume it. This valuable manuscript, however, is carefully preserved in his cabinet, and, at some future time, may be prepared for the press. It is with reference to this work, that Governor Hutchinson, in a letter to Dr. Stiles, having mentioned

mentioned his design of publishing the History of Massachusetts Bay, observes, "How far it will interfere with your design, you will be able to judge. If I had known that a gentleman of your talents was engaged in a work of this nature, I should not have thought there would be occasion of employing myself in the same way. My materials would have been better improved in your hands, than in my own."

He made it an invariable practice this year, to read one chapter, or more, in course, in the Hebrew Bible, and a portion of Arabic every morning, except on the Lord's day.

The primitive Fathers, and ecclesiastical writers of every description, he continued to examine with critical care and indefatigable industry. He had already copied "Eutychie Origines Ecclesiæ Alexandrinæ," in the Arabic letter, and translated it from the original.* This copy, in the Arabic letter, beautifully written, and the translation, are preserved in a manuscript volume, devoted to Hebrew and Arabic. He now "learned somewhat of the Syriac, and dived into Persian, Coptic, and the other oriental languages."

On

* See a valuable extract from this translation, in his Election Sermon, p. 112, 2d edit.

On the 3d of June, he was assiduously employed in observing the transit of Venus, which would "not happen again in above an hundred years at either node; and at this descending node, not in two hundred and thirty-six years, or before A. D. 2004." This rare and interesting astronomical phenomenon furnished him a rich entertainment, and, as he afterwards apprehended, engrossed too much of his time. His own observations on this transit, and on that of Mercury, together with the observations of other astronomers, in Europe and America, he collected and preserved with patient diligence and philosophical exactness. These observations, together with the calculations made on them, compose a quarto volume.

In September he observed a comet, which then made its appearance, and, as usual, preserved his observations.

Having read a Review of Dow's History of Hindustan, he judged that this author might furnish him with a satisfactory account of the religion of that country, and of other subjects of enquiry, which his own inquisitive mind suggested; and accordingly wrote him a letter, December 27, soliciting such

such information. Among his enquiries are the following : Whether the whole of the Veda has been translated into English ?* Whether the Sanscrit is the language, in which the four Vedas were originally written ; and whether it is generally understood by the Bráhmans of the present age ? Whether there is any similitude between this and the Hebrew ? Whether both Shasters are in the same language and character ? Which Shaster contains the sublimest doctrines, and purest morals ; that of Neaderfen, or Vedang ? Are the institutes of idolatry exhibited in the Vedang only ; or, also, in the Neaderfen, and four Vedas ? Or, does it appear in these oriental writings, when the departure from the pure primeval worship commenced ? Whether, in these writings, any mention is made of the deluge ? † If so,
at

* It was not translated in 1794. In Sir John Shore's Oration before the Asiatic Society, that year, a translation of the Veda is mentioned among the *desiderata* of Sir William Jones. Colonel Polier, a member of the Asiatic Society, possesses a complete copy of the four Vedas, in the original Sanscrit, in eleven large volumes.

† Though the translator of the Gentoo Laws (in his Preface, page 38) asserts, that the flood is never once mentioned in the Gentoo Shasters, Sir William Jones shews that it is.

at what antiquity is that event placed? What the most ancient cycles for the vulgar supputation of time; and from what eras do they commence? How many years to a Yhug—in the four Yhugs—and what Yhug, whether second, third, or fourth, is now current? * Whether the learned among the Bráhmans have an extensive knowledge of the sciences, antiquities, and histories, of other nations? An estimate of the total of the inhabitants in India, within the Indus and Ganges, and southward to Ceylon: and the proportions of the two grand sects of the Veda religion, and also of the Mahometans and Perfes, within that empire. Whether the religion of the Vedas has spread far to the eastward of Bengal, or reached Pegu, or Siam?

About

* The Hindus reckon the duration of the world, by four Jogues, [Yhugs] or distinct ages.—1. The Sutte Jogue, (or age of purity) consisting of 3,200,000 years.—2. The Tirtāh Jogue, (or age in which one third of mankind were reprobate) 2,400,000 years.—3. The Dwāpār Jogue, (in which half of the human race became depraved) 1,600,000 years.—4. The Colle Jogue, (in which all mankind are corrupted, or rather, lessened, for that is the true meaning of Colle) is the present era, which they suppose ordained to subsist 400,000 years, of which nearly 5000 are already past.

About this time it appears, that he “altered” his “sentiments, as to the time when to begin the 2300 evenings mornings,* and 1290 days, in Daniel.” “There are,” he observes, “but three possible epochas—either the time of Daniel, the desolation of Antiochus Epiphanes, or the destruction by Titus. I used to fix it at the time of the vision; but am now inclined to set it at the time of Titus. It is plain, the abomination of desolation is the commencement of the 2300 evenings mornings, and the 1290 days. It is also plain, that this desolation was to be subsequent to the erection of the Greek monarchy, and consequently, subsequent to the times of Daniel. Further, it was not only after the partition of the empire of Alexander into four kingdoms; but at the latter time of their kingdom, באחרית מלכותם. Now, Antiochus’s profanation was within about a hundred years of Alexander, and before the middle of the period of the four kingdoms collectively taken. The four kingdoms I take to have been that of the Seleu-

S cidæ,

* Here is a reference to the original words, (Daniel viii. 14) ערב בקר.

cidæ, at Babylon ; that of the Macedonian, or Greek, division ; that of Syria ; and that of Egypt. As to the rest of the empire or conquests of Alexander, they were in a divided and broken state ; no part ever rising up to the state and figure of a kingdom, through the extended tract of Parthia, the lesser Asia, and countries north of Syria. Of the four, Syria, and the kingdom of the Seleucidæ, first fell a sacrifice to the Roman arms. In them the Romans rise up, or appear a little horn, in the field of vision, pushing toward the east and south, and the pleasant land. The Parthians bounded the Roman arms, and never fell till the times of the Caliphs, seven hundred years after the conquest of Egypt, in the Augustan age. If we assume *the latter times of these kingdoms* to have happened in the times of the Cæsars ; or, if we make the Romans the little horn, we are necessitated to fix the commencement of the 2300 years at the desolation of Titus, or last destruction of the temple, A. D. 70.

“I am confirmed in this interpretation, for the present, by our Saviour’s evidently speaking

speaking of the abomination, spoken of by Daniel, as then future.*

“ Had we commenced the 2300 years from the time of Daniel, the period is now expiring, or just expired ; and so we might now be looking out for the cleansing of the sanctuary. But, on the latter supposition, this event is 600 years off—a period too distant to excite the attention of the present age.”

By a computation in the Doctor's Family Bible, on the margin of Daniel's prophecy, and by a passage in his Election Sermon, [page 118, 2d Edit.] it appears, that he did not find cause to renounce this construction of the prophecies concerning the Millennium.

A. D.

* A. D. 70, desolation spoken of by Daniel.
2300 evenings mornings.

A. D. 2370, end of 2300 evenings mornings, and return of the Jews.

Again : A. D. 70

1290

1360, end of 1290 days.

1335

A. D. 2695, coming of Messiah the second time,

2370

—

325

325 years after the return of the Jews, and the rebuilding of the temple, downfall of Antichrist, and fulness of the Gentiles.

A. D. M,DCC,LXX.—ÆTAT. XLIII.

ALTHOUGH Dr. Stiles' salary was small, his people, by frequent gratuities, provided a decent and honourable support for his family. Having lately received a generous donation, raised by voluntary subscription, he was touched with sympathy for a Christian brother, whose support was so inadequate, as to threaten the necessity of his removal from the ministry. The Society was opulent ; but, the laws of Rhode-Island Colony not authorizing an assessment for the support of the ministry, the salary was paid, very disproportionally, by a few individuals. To excite a liberal spirit among the people, and prevent the loss of a useful minister, the Doctor addressed himself to an influential member of that Society, distinguished for his liberality, soliciting his active exertions for the promotion of this design. The principles, maintained in this letter, are worthy of the primitive age of Christianity ; and deserve the serious contemplation of many churches, *called* Christian.

Having mentioned the liberality of his own people, he adds : " Give me leave, according

according to the example of an apostle, from this instance, to recommend and incite a like liberality, in your Congregation, towards your very worthy Pastor. He has certainly been a public blessing to your Society, as you are all sensible;—but he greatly needs your help; and you will do a service, undoubtedly acceptable to God, should you kindly promote so generous a purpose. God is able to open the hearts of your respectable Congregation, to a liberality beyond your expectation. May the love of Christ excite a willingness and emulation in all, to give something according to their abilities, and as God shall bless their business and substance. But let them do it from no constraint, no persuasion; but, simply and truly, because they believe it, by Scripture, to be an apostolic church, and, as such, dear to the blessed Jesus, the divine Head of the church. The upholding of such a Congregation, for our own edification, that of our children, and posterity, stands recommended to us from higher considerations, than any and all *secular* motives, taken together: there is a consideration, which outweighs them all. I could wish your Society, and all the Christian churches

churches on earth, influenced in Religion by this consideration alone, unmixed with any secular advantages or emolument whatever. The LOVE OF JESUS, a motive however despised, is sufficient, if prevalent in your Congregation, to answer all the public purposes of society. Take this motive out of a Christian assembly, unobliged by law, and, though ten times larger than your's, its poverty would be greater : with this truly primitive principle, fifty or a hundred common, nay, poor families, can certainly maintain the gospel."

Having long had it in contemplation to "set up a monthly meeting of his church by themselves, to pray and sing together, and to adapt a discourse to believers, advancing and improving in the religious life;" on Lord's day, January 14, he proposed the design. On the evening of the next day, the church met at his house, and attended the religious service. Commenced from pious motives, it was regularly maintained till the dispersion of the church, in 1775. While it happily served to cement the Christian fraternity, and to cherish the sacred flame of piety; it furnished a delightful employment

to the devout pastor. The effect was so salutary, that he publickly recommended such "occasional meetings of the church with their pastor."* "The memory of those meetings is still imprinted on the hearts of a number who were interested in those pleasing seasons of Christian communion."†

About this time, he convinced three persons, two of whom were originally Quakers, and one a Baptist, of the obligation to make a public profession of religion. They had attended his ministry for several years, and were all now fully satisfied, that water-baptism, and the Lord's supper, were Christ's institutions; that infants ought to be baptized; and that the quantity of water is immaterial. One presented two children for baptism.

It was customary for the Episcopalian ministers to preach a sermon on the 30th of January, in commemoration of the martyrdom (for so it was styled) of Charles the First. The return of this day awakened his indignation at the oppressions of that arbitrary

* Sermon at the ordination of Mr. Channing.

† Rev. Mr. Patten's Sermon, occasioned by the death of President Stiles.

trary king, and occasioned remarks worthy of an enlightened and ardent friend to liberty, and to the persecuted cause of Puritanism. "This day, if observed at all, ought to be celebrated as an anniversary thanksgiving, or memorial, that one nation on earth had so much fortitude and public justice, as to make a royal tyrant bow to the sovereignty of the people, institute a judicial trial of a monarch, and sentence him to the punishment and execution which he merited, for dissolving his parliament twelve years; for forcing loans on the subject, by rigorous fines and arbitrary imprisonments; for burying Dr. Layton in a dungeon twelve years for boldly telling the truth; for those proclamations and edicts, by which Pym, Boftwick, and others, suffered most barbarous cruelties; and for exalting and sustaining that scourge of justice, religion, and humanity, archbishop Laud; for arbitrarily vacating the New England charter, in 1635, within seven or eight years after he had granted it; and for establishing, under archbishop Laud, a commission to rule the colonies by subjecting them to Episcopal and military government, with authority of re-
manding

manding all offenders hence, to be tried in England at the pleasure of those, who could, with good will, have brought on an extirpation of Puritanism from England and America, by fire and sword. In a word, king Charles the First had established maxims of civil and religious polity utterly subversive of all the principles of Runemedé* liberty, and the English constitution. For, if the point can be carried, that an English monarch can raise a revenue, dissolve and institute laws by edict, and rule without parliament twelve years; he may banish parliaments into desuetude first, and bring on their annihilation; and thus the whole government will be reduced to the will of the sovereign. This, however the case in most empires on earth, cannot be the case in England, without a demolition of the pillars of the English constitution. That English monarch, who actually does this, forfeits his life to the people. This was the case with the despotic, deluded Charles."†

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* Runemedé is the place where, in 1215, Magna Charta was signed by king John and the barons of England.

† Literary Diary.

In October, he finished the Hebrew Bible, which he began to read in course nearly three years before. Should an English reader suspect, that the Old Testament is not faithfully translated, such a suspicion should be obliterated by the declaration of one, who diligently compared the translation with the original, and whose knowledge of the Hebrew language qualified him to form a just judgment on this subject. "I have all along (saith the Doctor) compared the English and Hebrew together, and am able, from my own knowledge, to say, That the English translation, now in use, is an excellent and very just translation, and needs very few corrections."*

Thirteen years after, when he had very repeatedly examined the originals of both Testaments; he gave it as his judgment, that "the English translation of the Bible is made with very great accuracy, allowing that some texts admit of correction." "I have compared it," said he, "throughout with the originals, Hebrew, Greek, and Syriac; and beg leave to judge, and testify it to be, a very excellent translation."†

He

* Literary Diary.

† Election Sermon, p. 88, second edition.

He now entered on the reading of the Rabbinical writings, and digested an abstract of them from the time of the great synagogue to the completion of both Talmuds.

This year he had considerable success in the ministry, and admitted twenty-eight communicants into his church.

A. D. M,DCC,LXXI.—ÆTAT. XLIV.

THE Reverend Mr. Rufmeyer, a Moravian minister at Newport, presented him a new edition of Serranus' Greek Psalms, with Okely's Latin translation. On this occasion, he gives his judgment respecting the introduction of Christian authors into the schools, instead of the heathen classics. The design of the publication was, to change the books used in the study of the dead languages; and, instead of the ancient Pagan authors, full of idolatrous worship, to substitute the modern Christian writers. "There can be but one objection," he observes, "against this, That the Greek of Homer, Xenophon and Thucydides, and the Latin authors of the Augustan age, must be purer than the
moderns;

moderns ; the Hebrew of Moses and Isaiah purer than that of Jarchi or Maimonides, though these last are excellent. Yet, it may be said, as the only end of learning the dead languages, is to understand them, and not so much to write them perfectly and elegantly, (an impossible attempt ;) so, the interpretation and syntax of these languages may be learned, with sufficient accuracy, from less perfect compositions, which have the advantage of conveying evangelical sentiments with the language. To which it may be again said, That in English books these sentiments may be conveyed with greater clearness and facility. So that I rather incline to the Ancients, banishing Horace, Juvenal, and the unchaste tribe, and making choice of the best. Cicero, Justin, Tacitus, Virgil, for Latin ; Homer, Xenophon, Plato, Dionysius, among the Greeks, I think, cannot be equalled, for purity of language. If a stranger were to learn English, he would not learn an English book written by a German, or an Italian, but by a Pope, or an Addison."

What effect historical researches, and observations on the political world, produced on his aspiring mind, appears from a letter

to

to the Reverend Mr. Wright, of Bristol :
 “ Tired of seeing or reading of the convulsions of States, and the revolutions of Empires, on this minutefimal and evanishing globe, I, at times, wish to have done with it, and to wing away to the realms of light, peace, and eternal serenity. But we must stand in our lot, and fulfil our day in the vineyard, that we may stand in our lot in the resurrection state.”

It was always delightful to him, to see greatness adorned with goodness ; and philosophy sanctified by religion. Whatever favourable opportunity occurred for recommending Christian morality and piety to men of eminence in the literary or political world, he improved it with pleasure ; and with a felicity of address, highly propitious to his design.

To Dr. Franklin, in London, he wrote a letter of introduction, in behalf of Henry Marchant, Esquire, who went, this year, an agent for Rhode-Island to the court of Great-Britain. “ If,” he observes, “ his business would permit, I could wish him an extensive tour on the Continent, that the actual view of the manners, policies, and the spirit of government,

government, in different cities and kingdoms, in the present age, might establish an happy enlargement of his understanding, and lay a foundation of his greater usefulness in life. I hope he will preserve the religion of Jesus, and the love of his country, sacred and inviolate in his own breast, in every view of mankind, kingdoms, and empires ; and through all connexions and intercourse with those who are too wise, and too great, to be instructed by the *light of the world*, the light of the universe. A man that shines in America, may be lost in the blaze of London, Paris, or Rome. A man that shines even through the world itself, (as, to say it without flattery, does the electric philosopher) may be lost in the splendour of the celestial world, where they

— “ Shew a Newton as we shew an ape.”

Yet, why should I say lost ? for every one that acts his part worthily below, and imitates the Sun of Righteousness in beneficence, shall shine as the brightness of the firmament in the kingdom of Jesus. My expressions are strong, but not beyond what may possibly be the truth of any man, and, I am sure, not stronger than my wishes for
your

your present virtue, and final participation with all the wise and good, of all ages, in the felicity and glories of the resurrection state. The Santon Herewi, in the time of the Turkish emperor Orchanus, could say, that he had led victorious armies from Tigris to Nile, governed provinces and kingdoms with his sceptre, been triumphantly adorned with precious stones, and glittering arms, and had made the world tremble at the very mention of his name: Till, satiated with human glory, he retired to Deity, and found that satisfaction in God, which the world could not give. Solomon came to this conclusion. May you and my friend arrive at the same conclusion, without the dangerous experiments in vice made by too many of the great, whose folly overtakes them before they arrive at philosophical conclusions, before they reach the temple of wisdom."

This year his portrait was taken, which is rendered valuable, by exhibiting a considerable resemblance of the countenance, together with an agreeable specimen of the genius and taste, of the original. It is charged with emblems, which he judged to be
more

more descriptive of his mind, than the portrait is of his face. He is drawn in a teaching attitude, with the right hand on the breast, and the left holding a bible. Behind, and on his left side, is a part of a library; a folio shelf, with Eusebius, Livy, Du Halde's history of China, the Zohar, the Babylonian Talmud, Aben Ezra, Rabbi Selomo Jarchi, Rabbi Moses Ben Maimon, and Moreh Nevochim.* On another shelf are

* By these books he denotes his taste for history, especially that of the Roman empire, of the church in the three first centuries, and of the reformation; of China, as containing a systematical view, for 4000 years, of an ancient and vastly numerous people, and different from all the rest of the Orientals; for the Rabbinical learning, particularly in the two most eminent periods of it; the *first*, before and at the time of Christ, containing the decisions of בית מדרש,† afterward of the house of R. Eleazar, at Babylon, and those of the houses of Hillel and Shammai, at Jerusalem; the *second*, at the revival of the Hebrew learning, in the eleventh and twelfth centuries, when arose those lights of the captivity, Jarchi, Maimonides, and others. This learning he prized, only for the scattered remains of the ancient doctrine of the Trinity, and of a suffering Messiah, preserved in the opinions of some of the Rabbins before Christ. The Moreh Nevochim

† "Some time before the Macedonian conquest, the Sanhedrim, I apprehend, instituted and erected synagogues, for the instruction of the people in the law; and hence the synagogue was called בית מדרש, The house of Exposition."
Prof. Stiles' MSS.

are Newton's Principia, Plato, Watts, Doddridge, Cudworth's Intellectual System, and the New-England divines, Hooker, Chauncy, Davenport,* Mather, Cotton.

At his right hand stands a pillar. On the shaft is a circle, and one trajectory around a solar point, as an emblem of the Newtonian, or Pythagorean, system of the sun, planets, and comets. At the top of the visible part of the pillar, and on the side of the wall, is an emblem of the Intellectual World. †

BIRTH-

Nevochim, which was originally written in Arabic, is curious, for many reasons. It was a capital work, and became an occasion of the greatest literary dispute among the Jews, since the days of Hillel. It contains great concessions, which have recommended it to Christian divines.

* President Chauncy, and John Davenport, B. D. first minister of New-Haven.

† In a central glory is the name יהוה, surrounded with white spots, or a field of azure. From each spot ascend three hair-lines, denoting the tendencies of mind to Deity, and communion with the Trinity in the divine light. These spots denote systems of worlds, and their tendencies to the eternal, central, yet omnipresent light. The motto is, ALL HAPPY IN GOD. Our world is represented by a cluster of minds, whose central tendencies are turned off from God to created good; yet in a redeemable state. Intervening is the crucifixion of Christ between two thieves, both whose tendencies are going off, but one turned back to the light.—At a little distance, on the left hand, is a black spot, שאול, the receptacle of fallen an-
 U gels,

BIRTH-DAY REFLECTION.

“ O most holy God ! how awful the reflection, that I have been forty-four years a sinner against thee ! The review of my life astonishes me with a sense of my sins. May I be washed in the blood of Jesus, which cleanseth from all sin. Purify and sanctify me, O blessed Spirit ! and prepare me for a sinless state, for the enjoyment of a holy Deity, transfused and displayed through all the works of immensity.

“ This year, a holy God has shewn his mercy and loving-kindness to me, to my
family,

gels, and the finally wicked. Of infinite myriads of worlds, (as we know of two only which have revolted) the collection of moral evil and misery, in comparison with the moral perfection and happiness of the immense universe, is but a small spot, and as nothing, in proportion to the whole. Under this minutesimal exception, therefore, of the misery of all the fallen angels, and even most of the posterity of Adam, when we consider the description, *Colossians i. 16*, of *thrones, dominions, principalities, and powers*, innumerable grand assemblages of Intelligencies, we may say, ALL HAPPY IN GOD.—Such is the Doctor’s illustration of these emblematic figures. If they had their origin, in part, in a vivid imagination, a common mind would never have devised them. However fanciful they may appear to others, in the view of the inventor, I am certain, they were connected with sentiments of the Deity, and of the divine government, in the highest degree elevated and sublime.

family, and to my church. It has been to me one steady experience of divine goodness. My spiritual state is rather more comfortable, or, shall I say, less distressing, than heretofore. I hope I love my Saviour for his divine excellencies, as well as for his love to sinners: I glory in his divine righteousness; and earnestly beseech the God of all grace to endue me with true and real holiness, and make me like himself. I commit myself wholly to the guidance and blessing of Him, who guideth and blesteth the universe. Considering the pollution of my heart, the impetuosity of my propensities, and the limitation of my understanding, no man more needs to depart out of himself and his own wisdom, or rather folly, and be given up wholly to God, seeking the unerring guidance of supreme light, wisdom, and love. May my heart, my life, my eternity, be dedicated to Him. O all-wise and gracious Jehovah! have thou me under thy sacred influence. May my passions, and actions, and views, be adjusted, and regulated, by efficacious emanations from that Omniscience, which beholds, and eternally beheld, what would be the holiest, best, and happiest conduct

duct for every spirit ; and for the uninterfering harmony of all the countless hosts, and innumerable myriads of holy beings, in the common participation of the perfect rectitude, holiness, and glory, of the great Jehovah. It is my earnest and humble desire, that I may be kept through faith unto salvation ; carried through this dark and sinful wilderness, under the guidance of that divine light, which shines in this darkness, till my expanding soul shall at last open into eternal day.”

A. D. M,DCC,LXXII.—ÆTAT. XLV.

HE continued to read daily a portion of Hebrew, both in the Chaldaic and Rabbinical letters ; sometimes the Bible ; sometimes the Jews' Prayer-book ; and occasionally examined passages in the Targums.

Having discontinued the compilation of his Ecclesiastical History, for nearly three years ; and, in this interval of time, having been much employed in transcribing memoirs, and collecting materials, he now resumed the work, designing its completion,

“ if

“if it should please God to give him health and time to accomplish it.” Toward the latter part of his life, I asked him if he did not purpose to finish this history. He said he did not expect it, and added: “I am so prone to leave things unfinished, that I sometimes fear I shall leave the great business of life undone.”

Such were his views of political and of Christian liberty, that he considered all human beings, of whatever colour, tribe, sect, or nation, as brethren of one common family; and all Christians as fellow-disciples of the same divine Master. In Newport there were many African slaves. Of 80 communicants in his church there were, at this time, 7 negroes. These occasionally met, by his direction, in his study, where he discoursed to them on the great things of the divine life, and eternal salvation; counselling and encouraging them, and earnestly pressing them to make their calling and election sure, and to walk worthily of their holy profession. Then, falling on their knees together, he poured out fervent supplications at the throne of grace, imploring the divine blessing upon them, and commending himself

self and them to the Most High. If the learned and eminent apostle of the Gentiles appears in the most engaging attitude, while interceding with Philemon, in behalf of his Christian slave ; what can exhibit a more interesting spectacle, than this Christian pastor, on his knees, surrounded by these Africans, and interceding for them with the God of heaven ?

In August, he wrote a letter, in Latin, addressed to the Reverend Dr. Busch, a Moravian minister in Astracan, near the Caspian Sea ; or to any of the United Brethren travelling about Sarepta, on the banks of the Wolga. The object of his letter was, to make enquiries concerning the Ten Tribes of the Jews. Convinced by the prophecies, that these tribes would yet be restored to the holy land, he believed that they must be somewhere existing distinctly among some nations of the earth, at the present day. Under this persuasion, he had thoroughly examined the histories and travels of the whole world, for the discovery of these long lost reliques of the Israelites ; but had found nothing satisfactory. Modern voyages and travels, he observes, have laid open almost
all

all countries, and their inhabitants, except the interior and most remote regions of Asia, which lie between the river Wolga, and the Sinenian empire, or from the Caspian Sea toward the east, and from India toward the north. That tract he most ardently wished might be thoroughly explored; for there, he judged, these tribes had hitherto lain concealed, and would hereafter be found.*

Apprehending

* Ille tractus ut accuratius perlustraretur avidissimè cupio: quippe ibi celatas hæcæ Israelitarum phalanges degisse adhuc, foreque inveniendas arbitror. Recent researches of the Asiatic Society, have already, in part, confirmed his judgment; and we wait, with eager curiosity, its more perfect confirmation. In that very region, here described, a nation has been discovered, which, there seems much reason to believe, is a remnant of the Ten Tribes. A book, called "The Secrets of the *Afghàns*," written in the Pushto language, was found by Henry Vansittart, Esquire, and translated in 1784. It gives such an account of the origin and history of that nation, as, after deductions for much intermingled fable, leaves a strong presumption, that its descent is from the Jews. To this translation, Sir William Jones affixed the following Note:

"This account of the *Afghàns* may lead to a very interesting discovery. We learn from *ESDRAS*, that the Ten Tribes, after a wandering journey, came to a country, called *Arsareth*; where, we may suppose, they settled. Now, the *Afghàns* are said, by the best *Persian* historians,

Apprehending that they might be found among some of the hordes of Tartars, he solicits enquiries about the colour of the hair and beard of these people ; whether they observe the rite of circumcision ; whether they abstain from swine's flesh ; whether they retain a seventh-day Sabbath ; whether any nations or hordes use the Hebrew language, or any Hebrew dialect ; whether the names of their heroes, cities, tribes, are Hebrew ; whether there are any traditions of their descent from the Israelitish stock ; whether they have books of the Pentateuch, or of other Scriptures ; if any, in what language and character they are written ; whether they observe festal and anniversary days, as, for example, a jubilee ; whether their sacred prayers and hymns are so similar to the
 prayers

historians, to be descended from the *Jews* ; they have traditions among themselves of such a descent ; and it is even asserted, that their families are distinguished by the names of *Jewish Tribes*, although, since their conversion to the *Islam*, they studiously conceal their origin. The *Pushto* language, of which I have seen a dictionary, has a manifest resemblance to the *Chaldaic* ; and a considerable district, under their dominion, is called *Hazáreh*, or *Hazáret*, which might easily have been changed into the word used by *ESDRAS*. I strongly recommend an enquiry into the literature and history of the *Afghans*."

prayers and hymns in the Jewish liturgy, as apparently to be derived from the same fountain; whether any prophecies are circulated, of the revolutions of kingdoms, of a return to the Holy Land, or Canaan, of Messiah, or of any future and more glorious state of their republic; what their ceremonies about marriages, divorces, new moons, clean and unclean animals; whether the different tribes intermarry; whether any vestiges remain of the idolatry instituted by Jeroboam, or of the calf, or Molech; whether they are averse to idols and images, or whether they worship them, and with what oblations they worship the Deity, or images; from what fountain their modern mythology, whatever it is, is apparently derived; and whether all the hordes observe the same sacred ritual?

Such are the outlines of this literary epistle, which, in the original, consists of ten quarto pages. It closes with the pious wish, "May God Almighty prosper, may the beloved Nazarene prosper, the indefatigable labours of the brethren, especially your's, in preaching the Gospel to the Gentiles, in recalling the miserable sinners of the heathen,

let me add, the lost sheep of the house of Israel, to the sheepfold of the divine Jesus.”*

In a letter to Mrs. Macauley, he gives proof at once of his glowing patriotism, and of his profound discernment of the tendency of the political measures of the British ministry. “The spirit of liberty naturally burns with great fervour in American breasts: But infinite pains are taken, by the whole connexion of crown-officers of every department along the continent, to extinguish the sacred flame. Most travellers fall into this track, and are led delusively to think that American liberty is asleep, except in a few Gazette ebullitions. Few mingle with the common people, or with persons uncorrupted with ministerial connexions, whence they might see that mighty wave of liberty moving with great force in the collective body; though the era is yet at a distance, when those events shall arise, which will assuredly draw forth a burst of the public spirit

* *Annuat Deus OPT. MAX. annuat Nazarenus amandus, labores Fratrum indefessos, tuos præsertim, Gentilibus evangelizandis, vel ad extremos fines terrarum miserrimos Ethnicorum peccatores, adde licet oves domus Israël amissas, ad ovile JESU divini revocando. Frater reverende, Vale.*

spirit into achievements and revolutions, astonishing to the world itself. On principle, this spirit is now reined in, upon a diffused conviction that this is not the age of its maturity; and further, that the mother-country may have full opportunity to recover her wisdom. Every step she has taken, for some years past, at least the general system of colonial administration, has had as direct a tendency to accelerate events, which she would keep at a distance, as if projected with the deep laid policy of the conclave.—It is most firmly believed here, that Providence intends a glorious empire in America.—A people growing up with this fervid love of liberty, and with these indelible expectations, will become a phenomenon in the political world, worthy of a very curious attention.”

His views of the arduous nature, and solemn weight, of the ministerial office, and his deep humiliation in the review of his pastoral ministrations, again appear in the following reflections: “This day, (October 22) 17 years since, I was ordained to the work of the evangelical ministry, and have, by the grace of God, been carried thus far
through

through my work ; but with so much imperfection, that I cannot think of it but with more distress than pleasure. The good Lord pardon me hitherto, and strengthen me to greater fidelity. In the seventeen years of my ministry, I have had under my pastoral care about a thousand souls, a third of which are now in eternity—without doubt many of them are in misery. I have reason to fear that some have perished through my neglect. And yet I would humbly hope that I have warned all—taught them the evil and danger of sin ; and presented the way of salvation by a bleeding Saviour : though I might have inculcated these things with greater frequency, zeal, and assiduity. Oh ! how great the work, how solemn and awful the account for the blood of souls ! *Onus humeris angelicis formidandum.*” [A work formidable to angelic strength.]——If a pastor of his fidelity found cause for such penitential exercises, what reason have most of us, who are entrusted with the care of souls, to lament our unfaithfulness ! And how ought his example to teach us the important lesson of humility ! After him, we need not blush to acknowledge, that we are
unprofitable

unprofitable servants. The recollection of past neglects, while it awakened emotions of sorrow, inspired him with new ardour in the service of Christ, and incited him to higher degrees of activity in his sacred work. May a retrospective view of our ministrations, influence us to *go and do likewise!*

BIRTH-DAY REFLECTION.

“MY whole life is filled up with the experience of the divine care and beneficence. The year past has been a series of inutility and sin on my part, and of grace and mercy on the part of God. I am more and more convinced of the vanity of this troublesome world, and of the glorious all-sufficiency of God.—This year has been filled with a succession of anxiety and distress, divine deliverance and preservations.* I commend myself to the grace of God. May my heart, my life, my eternity, be dedicated to Him!”

A. D.

* Alluding to a dangerous sickness and recovery of his wife; to the restoration of his children from the measles; to the preservation of his family from the small-pox, which prevailed in town; and to a serious and affecting pastoral trial, the occasion of which will appear in the next Birth-day Reflection.

A. D. M,DCC,LXXIII.—ÆTAT. XLVI.

THOUGH a loyal subject to the British king, he considered allegiance and protection reciprocally binding ; and at the very point where oppression began, he deemed resistance justifiable. The enterprising citizens of Providence having burned the Gaspee, a British armed schooner, the Commissioners, appointed by the Crown, commenced the trial at Newport, January 5th, and on the 22d adjourned till May. In a letter to the Reverend Mr. Spencer, of Trenton, in New-Jersey, who had written to the Doctor, and solicited an account of the transactions of these commissioners, he replies, he is “ glad to find that the Sons of Liberty, in the other Colonies, felt the attack upon us, which is equally a stroke at universal American liberty.” Having given an accurate detail of every occurrence relating to the subject, he adds : “ I am a friend to American liberty ; of the final prevalence of which I have not the least doubt, though by what means, and in what ways, God only knows. But I have perfect confidence, that the future millions of America will emancipate themselves
from

from foreign oppression: I am a feeling spectator, indeed, of events, but mean not too deeply to enter into politics. We have another department, being called to a work, which may be successfully pursued, (for it has been pursued) under every species of civil tyranny, or liberty. We cannot become the dupes of politicians, without alliances, concessions, and connexions, dangerous to evangelical truth, and spiritual freedom."

He remarks, on the Commission for the trial of the affair of the Gaspee, that, "notwithstanding all palliations," it was "arbitrary, justly obnoxious, and alarming; as it not only meditated, but directly provided for seizing and sending home persons to London. Nothing looks like bringing the trial before our Superior Court; it was to have been in England. The Commission gave an extensive alarm to all the Assemblies on the Continent, and occasioned the Resolutions and Measures, proposed by the Virginia Assembly, in March last, which are now circulating, and will undoubtedly become universal, namely, forming Assembly Committees of Correspondence, and enjoining a particular enquiry

enquiry into the powers of this Court of Commissioners; at Rhode-Island." He adds, in the true spirit of political prophecy, as the event afterwards shewed: "THESE ASSEMBLY COMMITTEES WILL FINALLY TERMINATE IN A GENERAL CONGRESS, than which nothing can be more alarming to the ministry."

It was probably about this time, that he wrote the letter, referred to in the following paragraph of a letter to him, from Dr. Price, written after the close of the war: "You favoured me with a letter just at the beginning of the late war; and, I believe, I answered it; but probably my answer never came to your hands. This letter I have thought very remarkable. You have predicted in it the very events in which the war has issued; particularly the conversion of the colonies into so many distinct and independent States united under Congress."

He now commenced an acquaintance with Haijm Isaac Carigal, a Jew Rabbi, who had lately come to Newport. Having travelled very extensively in the eastern world, and being a man of observation, learning, and intelligence; his conversation was highly entertaining

entertaining and instructive. He was born at Hebron, and educated there and at Jerusalem.* He had travelled all over the Holy Land, and had visited Damascus, Aleppo, Grand Cairo, Bagdat, Ispahan, Smyrna, Constantinople, Salonica, Rome, Florence, Bologna, Venice, Vienna, Prague, Paris, London. The Doctor was greatly delighted with his society, and had frequent interviews with him, for the purpose of acquiring the pronunciation of the Hebrew; of ascertaining the meaning of ambiguous expressions, in the original of the Old Testament; of learning the usages of the modern Jews; of conversing on past events relating to this extraordinary nation, as recorded in sacred history; and of tracing its future destiny, by the light of prophecy. They cultivated a mutual friendship, while together, and corresponded in Hebrew, when apart. One of the Doctor's Hebrew letters,

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on

* *Luzzati*, an Italian Rabbi, informs us, that the Jews, by large contributions, maintain Academies at Jerusalem: "In terra santa, et in particolare Hierusalem vi capita annualmente non solamente numero grande d' Hebrei di tutte le Nationi del mondo; ma ancora grossissima quantita de renditi annuali, che li vien offerto, per mantener poveri, e sostentare Academie."

on the divinity of the Messiah, and the glory of his kingdom, consisted of 22 quarto pages.

The Rabbi, not long after his arrival, attended his worship, by agreement, and heard him discourse, in an affectionate manner, on the past dispensations of God's providence toward his chosen people ; on his promised design of rendering them an exalted nation, in the latter day glory of the Messiah's kingdom ; and on the duty of Christians, and of all nations, to desire a participation in their future glorious state.* The Rabbi had never heard a Christian preach a sermon before. Though he had attended church at St. Peter's, in Rome ; at St. Paul's, in London ; at Venice, and various other places ; and had been at the Christian churches in Jerufalem, he never heard any service, excepting prayers.

So catholic was the intercourse between this learned Jew, and learned Christian ! They often spent hours together in conversation ; and the information, which the extensive travels of the Jew enabled him to give, especially concerning the Holy Land, was a rich entertainment to his Christian friend.

* Text, Psalm cvi. 4, 5.

friend. The civilities of the Rabbi were more than repaid. The Doctor very frequently attended the worship of the synagogue, at Newport, not only while Rabbi Carigal officiated, but at the ordinary service, before his arrival, and after his departure.

With six other Rabbies, of less eminence, he became acquainted, and shewed them every civility; while he maintained a friendly communication with the Jews in general, at Newport. Such rare and unexpected attentions, from a Christian minister of distinction, could not but afford peculiar gratification to a people, conscious of being a "proverb and a by-word among all nations." To him they, accordingly, paid every attention, in return; and expressed a peculiar pleasure, in admitting him into their families, and into their synagogue.

His civilities and catholicism, toward the Jews, are worthy of imitation. It is to be feared, that Christians do not, what ought to be done, toward the conversion of this devoted people. While admitted into most countries in Christendom, for the purposes of trade and commerce, instead of being treated with that humanity and tenderness, which

which Christianity should inspire, they are often persecuted, or contemned as unworthy of notice or regard. Such treatment tends to prejudice them against our holy religion, and to establish them in their infidelity. Besides this "the study of the Hebrew language hath been too much laid aside, and we have, by that means, been less able to convince the Jews. It is certain that this study hath not only been neglected, but ridiculed; whereas nothing could be of greater use to us than a great skill, not only in the Biblical Hebrew, but the Rabbinical and Talmudical also, to enable us to convince the Jews. By such a skill we might be enabled to use their own weapons against them; and to dispute against them from the avowed principles of their ancient wise men, for whom they are prone to express a profound regard."* Such *was* the use which the Doctor made of his Hebrew learning.

On the anniversary fast for the destruction of the Temple, July 29, the Doctor attended the service of the Synagogue. It began at seven

* Kidder's Demonstration of the Messias, in that very valuable Collection of Sermons in defence of Natural and Revealed Religion, preached at Boyle's Lecture.

seven in the morning, and continued till twelve. "The place of the ark was covered with a black curtain, and the lamp was put out. A table, covered with black, stood before the Tabauh;* and on a low bench sat the Parnafs and Huzzan. The prayers were exceedingly melancholy, particularly when the Huzzan rose up, and went to the place of the holy of holies, or the ark and mercy-seat; where he wrapped himself up in the black curtain, and slowly mourned out a most solemn, weeping, and doleful lamentation, for the absence of the Debir and Shechinah, for the cessation of the oracle, and for the destruction of the holy of holies. The roll of the law was brought out, without any ceremony, covered in black, and read at the foot of the Tabauh; the portion was from Deuteronomy. Then the fourth chapter of Jeremiah was read, and three or four other chapters; then the book of Lamentations; then the beginning and end of Job."†

BIRTH-

* A table on which the Law was placed, in the stated service of the Synagogue.

† Literary Diary.

BIRTH-DAY REFLECTION.

“THIS day I am forty-six years old. How little have I done for God! My life has been filled up with the experience of his goodness. May I be more and more devoted to him, who is the length of my days, and the foundation of all my hopes! To the energies and protection of his grace would I commend myself. As I draw nearer and nearer to that eternal world, which is most assuredly before me, may I increase in the love of God, and be ripened for eternal glory!

—————The last year has been a year of singular trials. I had much sickness in my family, though God blessed me with a comfortable state of health, for one naturally of a slender habit, and liable to frequent infirmities.

“From my settlement in the ministry, to the autumn of 1772, there subsisted the greatest love and harmony between me and my congregation. Being absent on a journey, at that time, a foreigner, who came to Newport in the character of a minister, was invited to preach, on Lord’s day, in my pulpit. He preached to great acceptance, and
put

put the congregation into a tumult. On my return, finding his character doubtful, as well as his doctrine heretical and dangerous, I gently discountenanced him, which gave my people great offence. I said, however, but little ; and the tumultuous spirit subsided : but his return, in October last, revived it. I now thought myself obliged, as a faithful shepherd, to warn my flock, and oppose him openly. God only knows what will be the event—to his holy providence I desire to submit. I had thought, when I entered on the ministry, that a minister, with prudence and condescension, could secure the affections of his people ; and that most of the differences of ministers with their societies originated from their own rashness and imprudence. I accordingly studied the things of peace ; and thought my mountain strong, in the affections of my people. But I am convinced that God hath holy ends in letting loose adversaries, the disturbers of Zion's peace. This event set me to examine the procuring cause ; and I could not recollect any material imprudence in my own conduct ; nor, indeed, was it charged upon me. Had I, by my preaching, infused such senti-
ments

ments into my flock, as to prepare their minds for this new doctrine? I could not see it. Upon a thorough search of myself, though I have reason to lament human frailties, yet I could not see that I had materially erred in preaching the gospel. However, I know it is just with God, to visit for daily transgressions, in his own time and way. On the whole, I rather consider it as a trial of me, and my flock, that we may see how our principles will abide; and to convince us how easily we may be deceived, and thrown into confusion by the craft of man; and that I may see how far I am actuated by a love to Christ, and his cause; whether any of it remains, when the flock's affection to me is gone; and whether the honour of Christ, or my own, most affects me. It is a dark day with me; a day full of fears and discouragements, when the love of many waxes cold. I commit myself, and my flock, to God; and desire to walk humbly, yet testify the truth undauntedly; trust events to Heaven; and drink the cup which my heavenly Father appoints me to drink. I desire to wait for his salvation. I have no more any dependence on my own
prudence,

prudence, or on the stability of the affections of man. But rely alone on God.”

A. D. M,DCC,LXXIV.—ÆTAT. XLVII.

ON the 16th of January, he was so ill as to be unable to perform the services of the sanctuary. Excepting this instance, he could not remember that he had been detained from public worship but one *Lord's Day* since his settlement in the ministry. There is reason to believe, that too close a confinement, and an intense degree of application to his studies, contributed to this illness; for it appears by his Diary, that, on the day preceding his seizure, he was in his study twelve hours.

The 30th day of June was observed, through the Colony of Rhode Island, as a day of public Fasting and Prayer, on account of the threatening aspect of public affairs, the acts of Parliament respecting America, and particularly the blocking up of the port of Boston. On this occasion he preached*

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* Text, *Esther* iv. 3. *And in every Province, whithersoever the King's commandment and his decree came, there was great mourning.*

to a very crowded assembly of all denominations.

What were his views of the measures of the British ministry; of the great question now agitated respecting the taxation of the Colonies; and of the termination of the dispute; appears in a letter, July 15, to the Reverend Dr. Rodgers, of New-York: "We have lived to see and feel heavier oppressions than our fore-fathers ever felt in America. Heretofore we had a King only to struggle with—now, the united force of the Parliament, army, and navy. May the God of our pious ancestors deliver us! *De Republica non est desperandum.* We are not disheartened: Instead of depression, the spirit rises; the flame burns with purity through the Continent, from New-Hampshire to Georgia, except, perhaps in ———, where I think the cause labours. There will be great wisdom at the Congress; great, indeed, if it shall have the presence of the supreme Monarch of the universe. Let the eyes of all the millions of America be directed to Him, from whom alone cometh our help.

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mourning among the Jews, and fasting, and weeping, and wailing, and many lay in sackcloth and ashes.

The whole of the present system of Parliamentary domination, stands on the single question of *Taxation without Representation*. This is too great a question for the future millions of America ever to suffer to be finally determined in the affirmative."

In a letter, July 30, to Mrs. Macauley, he observes, with deep political discernment: "The last and recent stroke of the Parliament at our liberties, has astonished America into a real and efficacious union, which it is beyond the power of Europe to dissolve. We know that the assumed parliamentary right of taxing and governing unrepresented millions, and the whole system of domination founded on that claim, are repugnant to all the principles of the *Jus Civile*, and law of nature, and nations, and that Saxon genius of liberty and law, which English America inherits from the Parent State, and must and will, sooner or later, be given up. Not a politician in Europe, not even a single man in America, believes that the increasing millions of this continent will always submit to despotism. There are many means of redress. We shall not be discouraged, if all prove unsuccessful, till we come to the last, the

the success of which is indubitable. We shall continue our (at present,) useless and repulsed supplications to our King; remembering that the hearts of princes are in the hand of the Most High, and that *He turneth them whithersoever He will.* But if oppression proceeds, despotism may force an annual Congress; and a public spirit of enterprize may originate an American *Magna Charta*, and Bill of Rights, supported with such intrepid and persevering importunity, as even sovereignty may, hereafter, judge it not wise to withstand. There will be a **RUNEMEDE** in America."

He now employed much of his time in reading the Targum of Onkelos and Jonathan, in Chaldee; the Syriac New Testament; and the Zohar; and judged that he gained great lights in divinity by these helps. This Chaldee Targum, he found, by comparison, was translated from the Hebrew copy of the Bible, afterwards adopted by the Masorets, and not from that which the LXX used: "Because," says he, "I find that the patriarchal ages are exactly the same in the Targum, as in the Hebrew, but different in the LXX."

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“After the return from Babylon, the Targums, or Translations, were, as far as I can learn, extemporaneous for two centuries, at least while the Chaldee dialect remained. The translation into the Chaldee Targum continued after the dialect became Syriac. Being difficult to be made by every Huzzan, or reader, *Jonathan* and *Onkelos*, two learned Rabbies, about the coming of Christ, committed the Chaldee Targum to writing, which has continued with the Jews ever since.”*

BIRTH-DAY REFLECTION.

“HAVING obtained help of God, I continue to this day. The year past I have had clearer views of the wonderful condescension of the Lamb of God, in his incarnation, and in the assumption of a human soul, our holy brother, into union with the uncreated, eternal Word, the second person of the adorable Trinity. A most venerable mystery!—The state of my flock is more composed and comfortable.—I have entered my son Ezra into Yale College. May the blessing of God be upon him, and upon all my children!

* President Stiles' MS.

dren ! I perceive some promising and amiable things, blessed be God, in them all. May they follow on, to seek and know the Lord !

—————It is a gloomy day, as to American liberty. The blocking up of the port of Boston ; the abolition of the Massachusetts charter ; and the Quebec act, are alarming. The Congress, and the spirit of liberty in the body of the people, are encouraging. I rely on Jesus only, for the protection of his cause, and of me, his most unworthy disciple.

“ I have, this day, been reviewing the series of the divine goodness to me, ever since my birth. How graciously hath my heavenly Father dealt with me ! Bless the Lord, O my soul ! and forget not all his benefits. God hath so ordered, that I have spent my life, from my earliest youth, among books ; but the most valuable knowledge which I have obtained, is not the mathematical and philosophical sciences ; not the ancient learned languages ; not ecclesiastical history, and the history of nations and empires ; not the knowledge of law, and the political constitutions of Europe :—but that, in which I have found the greatest entertainment and satisfaction,

tion, is, the knowledge of JESUS CHRIST, and the redemption of the cross. The sacred oracles open the most wonderful discoveries, and enlarged views, of the august councils of infinite Wisdom and Grace. Through the blood of the cross, Jesus has laid the foundation of our reconciliation, and union also, to the Divinity. Glorious salvation this ! God manifest in the flesh, seen of angels, taken up to glory. Of the blessed Jesus I am an unworthy minister. O that I could serve him equal to his deserts from man ! But, alas ! what little fervour have I, in the service of so glorious a Master ! When I review my ministry, it has been so poor and mean, so selfish, so unfaithful, so little animated with the spirit and great cause of Christ, so filled with neglect, ill conduct, and imperfection, that I blush to think of a reward from a Master, to whom I owe my all ; and can think of nothing but of going to receive (if I can escape rebuke) mercy and forgiveness only, if possible, for doing his work so poorly. The good Lord pardon me for Jesus' sake ; and lay not iniquity to my charge. O that I may be quickened by his grace, and enlivened in so glorious a work, as testifying the

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the grace of God to a sinful world, the remaining moments of my life ! I rejoice that God so ordered it in his providence, that I was put into the ministry : I delight in the service—but shudder at the thoughts of the reckoning. This accounting for the blood of souls, laid to the charge of an ungracious, an unfaithful ministry, is awful and tremendous. In the view of this, O Jesus ! I fly to thy holy sacrifice, thy all-atonement blood. May I be resolved, more and more, to stand in the lot assigned, not in my own weakness, but in the strength of thy grace, without which I am, and shall be, nothing. Direct my ministrations, and give efficacy to them ; that, testifying repentance toward God, and faith in our Lord Jesus Christ, I may persuade at least some few of this world of millions of rebels to be reconciled to God.”

A. D. M,DCC,LXXV.—ÆTAT. XLVIII.

HAVING perused the British king's speech, at the opening of parliament, November 30, 1774, in which he expresses his

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“firm and stedfast resolution to withstand every attempt to weaken or impair the supreme authority of the legislature over all the dominions of his crown ;” the Doctor remarks : “ Upon this, the spirit of the people, instead of being damped, rises into determinate resolution for resistance and the last appeal.” Events soon proved the truth of his prediction.

“ The British ministry,” he soon after observed, “ do not choose to consider the Congress as legal, and would affect to have it, that none of the parliamentary transactions, in the present grand conflict, should be influenced by the measures and applications of the Continental Congress, which stands upon an origination from the people, which courtiers and tories would declare illegal and rebellious.-----But the king must know, the British parliament must know, for the world will know, that the American Continental Congress, of September last, was a regular, legal, patriotic body, wherein two millions were as justly and truly represented, as ever any body of mankind were before ; and that the mode of their election, by a patriotic, spontaneous origination from the

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people, is defensible on the first principles of society, and the English Constitution ; and justifiable, and glorious, on the principles of the law of nature and nations, and the finest reasonings of the *Jus Civile*. It is, moreover, exemplary. It holds up light to England, to Europe, to the world ; to shew to all the enslaved empires around the globe, HOW they may put their lives in their hands, and, from orderly and regular congresses for petitions to tyrants, the higher powers, rise into a system of irresistible vindication and liberty."

On the 17th of March, Governor Wanton received a letter from Lord Dartmouth, Secretary of State, dated January 4, addressed to himself and the Rhode-Island Colony, in which he calls the Continental Congress an illegal assembly ; and, by the king's order, enjoins it on the Governor, to prevent the Assembly from electing delegates to the next Congress, and to prevent their attendance, if elected. "Hereby," the Doctor observes, "the King disgusts above two million subjects, who will, as one body, pay no regard to any such prohibition."

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By a memoir, May 18, it appears, that his daily manner was, first, in the morning, to offer secret prayer to God ; then, calling his family together, to read a chapter of the Bible, in course, and perform family prayer ; then to read by himself, one to three or four chapters in course, with frequent references to the original Hebrew and Greek, and to the commentators, ancient and modern ; that, lately, he had made much use of the Zohar, in which, with the Syriac, he now daily read a portion. At ten, or eleven, he walked abroad, and visited his flock. After dinner, he read an hour or two, and then visited again. In the evening, he read one or two hours. Between nine and ten, he attended prayer in his family. About eleven, he retired to bed, and committed himself and all his concerns to God, in secret prayer.

From the public commotions, which agitated his patriotic bosom, his attention was now seriously arrested by domestic trials. For several months, Mrs. Stiles had been very ill with a pulmonary complaint. On the 26th of May, he writes : " My pious and good wife has been, this day, setting her house in order, and giving her children her
dying

dying counsel. God grant it may make a deep and lasting impresson on their tender minds ! May they never forget her affectionate concern, especially for their spiritual and eternal welfare ! Her disorder so far prevails, as to leave no prospect of her continuance in this vale of tears. The good Lord grant her his divine presence ; give her a humble submission to his holy will ; increase and strengthen her faith and trust in the divine righteousness of the glorious Immanuel ! May God prepare us all for the dispensations of his holy providence, quicken us to duty, to live to his glory, and prepare for a blessed and glorious immortality !”

His foreboding fears were soon realized. Early in the morning of the 29th of May, Mrs. Stiles departed this life, leaving the tenderest of husbands overwhelmed with unutterable sorrow. While Mrs. Stiles' private virtues had endeared her, in the highest degree, to her husband, children, and domestics ; her beneficence and diffusive charities had secured the esteem of the Society, who joined with the family in paying an affectionate tribute to her memory. “ My kind people,” the Doctor gratefully notices, “ cloth-

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ed the whole family, and were at the whole expence of the funeral."

He now repaired for solace to that religion, which he had preached and exemplified in his prosperity: "May the Lord support me, grant me his grace and divine consolation, and enable me to behave, under this sore bereavement, as becomes a Christian. I desire humbly to commit myself, and my children, to the protection of God's holy providence. In God is all my hope, and trust." Though he submitted, with pious resignation, to this most afflicting trial, he continued to cherish the beloved memory of the wife of his youth to the day of his death.

In July, he wrote a letter to his Jewish friend, Rabbi Carigal, who was now settled in Barbadoes, and waiting the arrival of his wife and children from the Holy Land. To him he freely unboomed his grief. "I pray God, soon to give you a sight of your dear family, and long continue you with them. Whatever shall contribute to your happiness, in time and eternity, I shall sincerely rejoice in. I myself am in tears and sorrow. It has pleased the Most High, in whose hands are all our changes, to take to himself my dear

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dear wife. I hope, and trust, she is now at rest in Paradise, with Abraham, Isaac, and Jacob. The tenderest of all sorrows, is that of parting with a bosom friend. O the last, last, silence of a friend ! May it be long before you, dear Sir, shall be called to experience so tender a grief ! But one condition of our coming together in the marriage state is, that, sooner or later, one shall mourn the death of the other. May we live the life of holiness and virtue on earth ; that, through the intercession of the Angel of the covenant, we may meet and rejoice in that better world, where all tears shall be wiped away, and sighing and sorrowing shall be no more !”

On the recommendation of the general Congress, at Philadelphia, a Continental Fast was observed, July 20, throughout the United Colonies. The dispute between Great-Britain and America resting now on the decision of the sword, the present crisis was viewed, by every American citizen, as in the highest degree momentous. To no one did it appear more solemnly important, than to Dr. Stiles. On this great occasion, he entered the temple with all the ardour of patriotism, tempered and sanctified by the spirit
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of devotion, and preached to the most crowded assembly he ever addressed from his own pulpit.* It was proposed that the afternoon sermon should be printed; but, with his usual reluctance to the publication of his own works, he declined the proposal.

In September, he visited the camp at Cambridge, and spent several days there, and in its vicinity; during which time, he took an accurate draught of the American encampments; a list of the commanding-officers, according to their different divisions; an estimate of the number and pay of the troops; and whatever interested his inquisitive mind.

On the 4th of October, General Hopkins, with about 400 troops, marched to Newport, with orders to remove and protect the stock. The next day, a resolute party of these troops marched down to Brenton's Neck, and brought off a number of cattle and sheep. Irritated by this daring enterprise, which lessened the British resources for provisions, Captain Wallace drew up his men of war before the town, and threatened to fire upon it. His menaces threw the inhabitants

* Texts, A. M. Amos iii. 1, 2.—P. M. 2 Chron. xx. 11—13.

itants into a general panic ; and they immediately began to remove their families and effects.—A letter from General Washington renewed their alarm. It informed, that a thousand of the king's troops, with some ships of force, lately sailed from Boston, designed, as was apprehended, to attack some sea-port. The expectation of British troops on the one hand, and of Colony troops on the other, and the apprehension of a conflagration of the town, revived the spirit of removal.

With what emotions of tender solicitude, and with what humiliating and pious reflections, the Doctor witnessed this confused and distressful scene, appears from the following memoir : “ October 10. How does this town sit solitary that was once full of people ! I am not yet removed, although three quarters of my beloved church and congregation are broken up and dispersed. O Jesus ! I commit them and myself to thy holy keeping. It is a distressing providence, full of holy instruction. Sanctify it to us, O heavenly Father ! Enable us to cast ourselves, our burdens, our families, our all, upon thee, O God ! Be thou a present help in time of trouble.

trouble. It is a righteous and holy thing with God to bring the severest calamities of this civil war upon the maritime towns, because most abounding with vice and wickedness. May this chastisement bring us to unfeigned repentance and reformation. May we turn to the Lord with all our hearts; and may a holy God be intreated for his broken churches, in this town, Boston, Roxbury, and other suffering places: And may he soon deliver us from these distresses."

Wallace returned, with his shipping, to Newport, on the 11th; and the town continued in a state of confusion for several days:

On the 23d, the remnant of his Society met, and judged it expedient to discontinue the public worship during the winter, in consideration of the present evacuated, distressed, and tumultuous state of the town; and recommended his removal to Bristol, for present safety. The very next day, however, it appears, that, reluctant to a separation from their beloved Pastor, they circulated a subscription, and collected a competent sum for his support. This very deranged state of his congregation did not interrupt

his active services for the promotion of their religious interest.

Another letter from General Washington, informing, with his usual vigilance, that Falmouth was half consumed, and still in flames, and cautioning Newport of impending danger, excited a new and desponding alarm, which was heightened by information from General Greene, that the burning of the sea-ports was judged to be by fresh orders from England. But the Christian Pastor manifested an exemplary firmness at this eventful crisis. Confident of the justice of the cause, and impressed with a sense of its importance to America, and to the world, he relied, with unwavering assurance, on the divine protection, and on a favourable issue of the contest. "The times," he remarks, "are distressing. The Dutch extend the period of their prohibition of exporting powder and arms to the English Colonies. I see the European powers will lie still: they wish the downfall of Britain, but do not behold with pleasure the revolt of Colonies, lest it should be a precedent for their own. So that it seems as if God, in his holy providence, designed to set the United
English

English Colonies alone, in the arduous conflict; that, abandoned by the Parent State, and by the world, He may take us by the hand; and lead us to more conspicuous salvation and victory."

Dr. Hopkins held a stated evening lecture every week, which Dr. Stiles usually attended. On one of these occasions, having read his text, he was taken with a bleeding at the nose, and sat down. The blood not stopping, he requested Dr. Stiles to preach. Furnished to all good works, he took the same text, and preached extemporaneously.

In his Literary Diary, he observes, "This is my birth-day. I am, through the patience of God, this day, 48 years old. The last year has been the most afflictive and distressing year of my life. God, by his grace, has hitherto carried me through my trials; and I hope, in some degree, sanctified them. It is a world of sorrow and tribulation. But why should a living man complain for the punishment of sins?—May God sanctify to me all the afflictive dispensations of his holy providence, especially the death of my wife, the dispersion of my church and congregation, and the present civil war!"

A. D. M, DCC, LXXVI.—ÆTAT. XLIX.

BY a letter of January 21, to Mr. Lewis, a tutor in Yale College—who, in a letter to the Doctor, had expressed his concern for his safety, and invited him into Connecticut,—it appears, that, from the beginning of November, he had kept himself and his family in readiness to leave Newport at any warning; and that, after seeing the King's speech, and the disputes on it in Parliament, his "secret hope that the veil would be removed from the Parent State was now at an end."——Though he believed the ministry intended an accommodation, yet he judged they would keep up hostilities, and the parade of war; and so delay the only effectual remedy. "For," he observes, "after Great-Britain has constrained us to repel her hostilities, and defend ourselves, she will find the energies and powers, equal to such a conflict and defence, will sustain a sovereign State." While, in opposition to the judgment of Congress, and of the army, he was of the opinion, that Newport was defensible; he acknowledged "that the situation was dangerous;" and that he had "determined to re-
move

move his family, as soon as possible." Devoted as he was to the work of the ministry, he purposed to offer his services to some vacant church, "till it might please divine Providence to re-assemble his dear scattered flock." Revolving in his mind how to dispose of himself during its dispersion, he sometimes thought of teaching the use of the globes, geography, mathematics, and history, in some interior, populous part of the country. Sometimes he thought of offering himself to read public lectures, for a few months, in one of the colleges, on two branches of literature, the Oriental languages, and ecclesiastical history. "Nothing," he remarks, "is more customary in the European universities." He also meditated other pursuits; but he considered the ministry most in character for him, if it should please God to open a door for his future services.

Finding the Parliament resolved to prosecute the war, he went to Dighton, in Massachusetts, and there hired a place for the reception of his family, whither he removed on the 13th of March.—During the confused scene from October to March, he continued his pastoral labours in his own church,

church, and frequently preached to the soldiers,

About this time he received an earnest application from the Congregational church in Providence, to remove his family to that town, and serve them in the ministry. He chose, however, to live in retirement and tranquillity, till the political storm should be blown over; or, in case of its continuance, he wished a longer time to consider the expediency of another removal.

In his tranquil retreat, he carefully observed every public occurrence; and the most interesting transactions, whether in the cabinet, or in the field, he recorded with singular exactness. That magnanimous act of the American Congress, which astonished the world, and which must immortalize the names of the daring patriots who signed it, now arrested his attention. The DECLARATION OF INDEPENDENCE, dated July 4th, led him to remark: "Thus the Congress has tied a Gordian knot, which the Parliament will find they can neither cut nor untie. The Thirteen United Colonies now rise into an Independent Republic, among the Kingdoms, States, and Empires on earth,

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May the supreme and omnipotent Lord of the universe, shower down his blessings upon it, and ever keep it under his holy protection."

Having finished the Hebrew Scriptures, he began the New Testament in September, with a design of examining and comparing the whole of it with the Syriac Testament. This was, in his opinion, "as much the original as the Greek, and rather more so, it being certainly of the apostolic age, and made under the inspection of the Apostles, if not by them. Matthew, Hebrews, and Peter, at least, were first written in Syriac: and, in general," in his judgment, "the Greek is rather to be considered a translation of the Syriac, than the original."*

The

* Literary Diary.

He afterwards publicly advanced the same sentiment, and added another reason for his estimation of the Syriac language: "Huic affinis, [i. e. linguæ Hebrææ] seu potius קריב וקרוב et filia vocis, est *Syriaca*; in qua primitus Novi Testamenti maxima pars vel sæculo apostolico conscripta, opinor, non translata fuit. Liberrime enim apostoli et Syriace Christianis Palestinis utique cæteris Græce rescripserunt. Magnæ autoritatis igitur est Testamentum Syriacum, immo mecum ejusdem ac Græce scriptum. Res sacræ atque cælestes in nulla lingua cum tanta perspicuitate et sublimitate vel tradi vel vocitari possunt, quanta in Hebræa et dialectis inde scaturientibus.

Quinimo

The church of Taunton, observing a day of fasting and prayer, to seek divine direction in the choice of a pastor, the Doctor attended the solemnity, with several neighbouring ministers, and preached to a very large and serious congregation. The committee of the church applying to the ministers to recommend a suitable person for this place, they advised an application to Dr. Stiles. Judging that his church and society, at Newport, were so broken up, that he would no more minister to them, they urged him to seek a dismissal from them, and come to Taunton. Resolved, however, not to relinquish his beloved charge, till the last extremity, he told them, he hoped it might please God, that his congregation at Newport should be re-gathered; that he should by no means seek a disconnexion from them at present; and, therefore, that if immediate settlement in the ministry was advisable for Taunton, he must be out of the question.

On Lord's day, December 8, about 40 British transports, and a dozen ships of war, disembarked

Quinimo Syriacæ ope intelliguntur illustrationes *Chaldaicæ Targumim Jonathanis et Onkelosi*; et arcanæ scientiæ ——— in *Zohare* reconditæ, cæterisque autoribus verè dignissimis." Oratio Inaug.

disembarked about 3000 troops on Rhode-Island, and took possession of the town of Newport:

His pastoral ministrations were so interrupted this year, that, remitting, in some degree, his theological studies; he became more minutely attentive to the proceedings of the British ministry; and to the operations of the war in America; and was assiduous to acquire authentic intelligence from every source. Newport having become a seat of war, he had frequent access to the officers of the American army, and to the most eminent political characters. The knowledge which he derived from this intercourse, and from the public papers, he daily recorded; and it constitutes the principal part of a quarto volume, of nearly 400 pages.

BIRTH-DAY REFLECTION.

“IT has pleased a holy God, that my dear flock should be broken up, and scattered abroad. May the great Head of the church have and keep us under his holy protection, and re-gather us in his own time; and, above all, sanctify to us every trial in the kingdom

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and patience of the blessed Immanuel ! I am now entering the fiftieth year of a useleſs life. May the God of my fathers take care of me, my children, my flock, the cauſe of liberty, and his Proteſtant Zion in America ! It is with Him, to give conſolation, ſanctify every affliction, and deliver us all, at laſt, into the glorious liberty of the ſons of God."

A. D. M,DCC,LXXVII.—ÆTAT. L.

ON the firſt day of January, he begaſt the Bible again, in his private reading, keeping before him the Hebrew, and the Chaldee Targum, of the Old Teſtament, with the commentaries of Aben Ezra, Solomon Iſhaki, and others. Continuing to read alſo a daily portion of the New Teſtament, he proceeded in courſe with the Syriac Verſion.

In his cloſet, on Lord's day, January 19, he took a review of all the religions of every age, and nation, in the world ; and examined the grounds of his preference of the Chriſtian religion. Having traced the riſe and progreſs of the oriental idolatry ; the religious ſyſtem of Zoroaſter ; the introduction

duction and establishment of the institution of the Lama, from Ganges to China; and the imposture of Mahomet; he followed the line of the true and uncorrupted religion, in every successive age. While he judged the false religion, which has prevailed in the various ages of the world, and which still prevails among many nations, to be clearly discernible, he believed that the true religion now subsists, in a good degree of apostolic purity, in the churches of Hungary, and of that connexion, in the churches of Holland, and of New-England. There is still much true religion among the Lutherans—"But," adds he, "all the churches in Christendom, American, Holland, Hungarian, Greek, Armenian, Moravian, have so much imperfection, and, above all, so little of the holy life, that I am, sometimes, at a loss where to look for the true church of Jesus. Thanks to God, in every denomination, in the church universal, I can read of particular persons, and particular churches, and some clusters of churches, eminent for piety, as well as soundness in the faith. With all these my soul unites and harmonizes."

On

On a review of the controversies in the Christian church, he found, that by far the greatest part of them litigated human inventions, and improvements in Christianity.—It excited his indignation, to see so little charity among the various Christian denominations; and such zeal to build up sects, rather than make Christians.—He sat out in life with an extensive charity to all Protestants, supposing their differences founded in conscientious judgment; and wishing all to live in forbearance, mutual love, and harmony, and to join in their several ways in promoting righteousness and virtue. But he found the reverse. Having given a summary view of the principal sects of Protestantism, “All these,” he observes, “except the Presbyterians, refuse communion to each other.—Duræus, in the last century, spent 30 years, in travelling through Europe, for the purpose of uniting all Protestant churches, especially the Lutherans and Calvinists. It was Sisyphæan labour. Perhaps the great Head of the church sees it best that Christendom should be broken into different communions, lest human wisdom should improve
a general

a general union to a secular use, and worldly grandeur: It is enough, if we can find a good number of believers of our own sentiments, to join in fellowship of word and ordinances. The purer such a particular fellowship, as to theological doctrines, and freedom from human decorations, the better. In all communions, if there be the true faith in Jesus, there is salvation: the superfluities in doctrine and worship will be found nullities at the great day; but the true love of Jesus will abide the fire."

Opportunities for taking a part in several respectable ecclesiastical connexions, were designedly neglected. "Foreseeing," says he, "the lengths their systems would carry me, I stopped, and am, perhaps, more than any man, of my extensive acquaintance, and correspondence, alone in the world; while I have the pure and daily pleasure of a conscious and cordial union with all the good—with those who love and those who hate me—with the numerous millions who know me not—with the whole collection of characters in all nations, of every kind and degree of excellence, literary or moral: above all, my soul unites most sincerely with
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the whole body of the mystical church— with all, that in every nation fear God, and love our Lord Jesus Christ. These, stript of all the peculiarities, which externally separate them from one another, and from me, I embrace with a true spirit of universal love. But, to love a whole character, or a whole church, or any whole fraternity, whether literary, religious, or political, I do not find within me. Entering into whatever scene, I meet with many incongruities, and am disgusted too much for acquiescence in any here below. I never shall cordially and externally unite with mankind, in any of their affairs, enterprizes, and revolutions. There is a preference of systems, but no perfect one on earth. I expect no great fellowship and open communication with mankind, but intend to become more and more the recluse; waiting for the Rest of Paradise, where, I foresee, my soul will unite with perfection, and acquiesce in eternal universal harmony.”

While at Dighton, where he generally performed divine service on the Lord's day, though occasionally to the remnant of his flock at Newport, he received an invitation from the first church at Portsmouth, lately the

the charge of President Langdon, to come and labour among them in the ministry. In a letter to the Reverend Dr. Haven of Portsmouth, who had united with President Langdon, and the society, in importuning his acceptance of this invitation, he writes, That he had long ago given himself to the service of the divine Jesus, and desired always to be at the disposal of the great Head of the church, in whatever part of the vineyard he might command his labours; that it had pleased him, in his holy providence, to break up and scatter his dear flock, but that his pastoral relation is not dissolved; and, that during this dispersion, he is ready to serve any vacant church; that, if the congregation looked for immediate settlement, he should miss the satisfaction; but, that if it should be agreeable to them, that he should minister there in the word and ordinances, for a year, or more, or till the end of the war, if it should please God he should live to that time, leaving the consideration of settlement, to the future openings and orderings of Divine Providence, he should be willing to devote his labours to their service. This was the purport of the answer which he sent

sent to the church at Portsmouth. A committee of that church soon after invited him to preach there, on the conditions which he had proposed.

The Reverend Dr. Chauncy wrote to him about the same time, recommending it to him to come to Boston, and voluntarily offering him one half of what was weekly contributed for his own support, if he would assist him in carrying on the ministerial work. At the same time he informed him that there were two vacancies in Boston, and one in Roxbury; where the congregations would be glad of his assistance, for what time he should please. With what gratitude to his friend, and with what pious acknowledgments to the good providence of God, he received this expression of Christian friendship, appears from his reply to Dr. Chauncy: "I cannot be sufficiently thankful, for the very great kindness you have shewed me, in my exiled state, by inviting my poor labours with you, and for offering me a participation of your support. May the great Head of the church, the fountain of all good, requite this affectionate beneficence, and also your kind offices, in opening a
way

way for my employment in the other congregations, which you mention. I thank my heavenly Father for these openings of his gracious providence." With what humiliating reflections does he proceed to notice the divine dispensations towards him and his church! "The dealings of the Most High, towards me and my flock, have been truly affecting, humbling, and instructive. They have led me very seriously to think, whether divine Wisdom has not seen fit to eject me from the vineyard, for my own imperfections, unfaithfulness, and unfruitfulness, in his service, in the work of the ministry, for which I never thought myself suitably qualified. I have, therefore, wished for a more retired and less conspicuous situation, than either Boston, or Portsmouth, until it might please God, either to dismiss me to another world, or return me to my former flock, if He should be pleased to have any further service for me among them. How I may be disposed of, is with God, who hath been my guide all my life long, hitherto, and to whose gracious influence, and merciful wisdom, I desire to commit myself, the short remnant of my days on earth."

earth." In the apostolical style, he adds :
" I must go to Illyricum ; but I shall call at
Antioch in my way thither."

On the 14th of March, he records the divine goodness toward him and his family, since their removal from Newport. " This day, my family has been a year at Dighton. A gracious Providence has so supplied us, that I am not in debt for subsistence the year past ; and, blessed be God, there is some meal in the barrel, and some oil in the cruise. Beside my pastoral employment among this people, I have two invitations to preach elsewhere. Thus, while it has pleased God to frown upon me, in the dispersion of my Congregation, at Newport, yet his loving-kindness he hath not utterly taken from me. O that I may never distrust his care, nor faint under his rebukes ; but humbly commit myself, my family, and flock, to his holy protection ; and feel a willingness, both in prosperity and adversity, to be entirely at the disposal of divine Providence !"

From the moment that America was constrained to appeal to arms, in defence of her liberties, his judgment concerning the proper conditions of reconciliation to Great-Britain

never

never varied. A report being circulated, at this time, that British commissioners had renewedly offered to Congress honourable terms of negotiation, he remarks :

—————“Timeo Danaos, et dona ferentes.”

“This is an artful stratagem. It is to be hoped, the Congress will be firm. No proposal for interviews and negotiation should be attended to, without this preliminary, An act of parliament, renouncing the dominion of these States, and acknowledging their Independence and Sovereignty ; at the same time withdrawing their armies ; then, we may listen to propositions of alliance.”

Early in April he went to Portsmouth ; and on the 21st, the first Church and Society in that town, gave him a unanimous invitation to remove and settle one year with them, in the work of the ministry. He could “not but consider the acceptableness of his poor labours ; an opening for some little usefulness ; and liberal provision for his family, in this time of public calamity, wonderfully providential. It demands my gratitude to Heaven. This is a sea-port, and exposed to the enemy : but dangers and troubles

troubles await us every where. In God's holy protection only is there security. I have taken the matter into consideration ; for, though the case appears comfortably clear, at first view, yet our best prospects are so easily disadjusted and disappointed, that I desire first to ask counsel of Heaven. If God hath a work for me any where, he will manifest it. If God's presence is not to go with me, I would not be carried up hence by the most flattering prospects. Having found, by sufficient experience, that, without the divine guidance and blessing, we are nothing, I desire to refer this, and all my concerns, to God."

A plot of the British ministry being discovered, at this time, he remarks : " We are so surrounded with all kinds of enemies, and with so many species of danger, that we are necessitated to see that God alone can save us, — However it may please Him to deal with particular churches, and families, which may be involved in ruin in this momentous conflict ; yet I have an entire confidence, that the great American cause, both as to LIBERTY and PROTESTANTISM, will be carried through, with eventual success, victory,

tory, and triumph. Though the *Tree of Liberty* is despoiled of some of its beautiful leaves and branches, in the desolating tempest, which has blown with violence along the Continent; yet, God be thanked, it still stands firm; and I doubt not, Heaven intends it shall maintain itself with triumphant steadiness, and eventual firmness."

On the 23d of April, he gave his answer of acceptance to the Church and Society at Portsmouth. Deeply affected with their generosity, they having "kindly voted, that if what they had granted be inadequate, they would, besides, pay the expences of his removal," he remarks: "Certainly, God hath put it into their hearts thus to provide for an exile—praised be his name!" Two days after, he set out for Dighton, for the removal of his family.

About this time, one of his flock wrote to him, and solicited his religious counsel. In his reply, he gives a renewed proof of his tender love to his church, and of his deep humiliation in the review of his ministry: "My dear flock, alas! is broken up, and dispersed to the four winds. They are daily on my mind at the throne of grace. Did
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the candle burn dim, that the holy Jesus came forth in anger, and removed both that and the candlestick out of their place? The good Lord forgive one, who wished to approve himself faithful; but, alas! in all respects, came short. May this humbling dispensation and chastisement be sanctified to us all, quicken us to fidelity, and teach us to prize the Word, fellowship, and ordinances.—I have great, though humble, faith, that God will re-gather, and settle us in our former state. Let us live so, that, living or dying, we may be the Lord's."

Having preached a farewell sermon to the Congregation at Dighton, he, with his family, left that place on the 22d of May. On his arrival at Portsmouth, these are his pious reflections: "The angel of the Lord's presence has seemed to accompany us hitherto. The good Lord surround us with his loving-kindness, and have us always in his holy keeping. May the great Head of the church be with me, and make me faithful, now he hath opened the way for my labours in this part of his vineyard. Whether the enemy will allow us to rest in peace, is known only to God. But, if we must make another flight

flight this summer, may God give us a pilgrim's heart. To Him I commit myself, my dear Rhode-Island exiled flock, my family, the flock I am now to minister to, my country, and the church universal."——He gratefully acknowledges the very obliging and hospitable attentions of the people of Portsmouth, who "furnished a good house for the reception of his family, and received him with all the kindness he could wish."

Happily situated as he now was, even to the completion of his wishes, till he might be restored to his own flock; divine Providence was opening the way for his introduction into a more extensive sphere of public usefulness. The Reverend Dr. Daggett had recently resigned the presidency of Yale College. In July, at a conference of the Corporation with a Committee of the General Assembly of Connecticut, chosen from each county, the subject of the choice of a President being introduced, that Committee mentioned Dr. Stiles "as the most proper person; as one who would be the most acceptable to all ranks, so far as they had had opportunity to know the public opinion, in different parts
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of the State ; and strongly recommended him to the Corporation.”*

On the 19th of September, he received a letter from his friend the Reverend Mr. Whittelsey, of New-Haven, informing him of his election to this office.

But, delightful as it was to him to acquire and communicate knowledge ; and led, as he repeatedly had been, by his friends, to consider as probable his appointment to this office ; far from casting a wishful eye to the presidential chair, he appears to have judged it not destined for him, nor eligible, if it were offered. “My election to the presidency of Yale College,” he writes, on this occasion, “is an unexpected and wonderful ordering of divine Providence : not but that it has been talked of for years past ; but I knew such reasons as made it, in my view, morally impossible that I should be elected. When, therefore, any of my partial friends were pleased to compliment me with the expectation of such an event, these insuperable obstacles occurred to my mind, and rendered the mention of it disgusting. So that I have no more revolved in my mind,

* Letter of the Reverend Dr. Dana.

mind, whether I am qualified for such an office, than for that of a prime minister or a sultan ; or whether I should, on the whole, be desirous of it. At best, the diadem of a President is a crown of thorns."*

On the 27th of September, he received official notice of his election, by the Rev. Mr. Johnson, one of the Fellows of Yale College, who waited on him at Portsmouth, in person, with a letter from the Corporation, which informed him of their choice, and solicited his acceptance.

By Mr. Johnson he wrote the following answer :

"GENTLEMEN,

Your election of me to so conspicuous a station as the presidency of Yale College, is an honour as unexpected as it is unmerited. Your application to me, upon this important affair, I have received by the Rev. Mr. Johnson, in your letter of the 10th ult. wherein you are pleased to request "a favourable answer." I am conscious of great deficiency in qualifications, for the office and trust, to which you have invited me.

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* Literary Diary.

The employment is so difficult and weighty, that I distrust my abilities to discharge it, with that usefulness and dignity, which may render me acceptable to you, and the public. It is of great importance, that the head of the college be acceptable to the Fellows, to the body of the churches and pastors, to the General Assembly, and the people at large. And, although Mr. Johnson has given me a favourable representation, as to the prospect I might entertain of this; yet, for a more full satisfaction, I have thought it prudent and expedient to make a journey into Connecticut, and refer the matter to farther consideration, when I may have had an interview with the Corporation, at their meeting next month. A concurrence of the public sentiment, on this occasion, would greatly contribute towards indicating the path of duty, upon this important call of Divine Providence. For as, on the one hand, if there should appear any considerable dissatisfaction in the public, it would determine me to decline the office; so, on the other hand, a general free acquiescence, with other openings of Providence, and particularly the consent of the scattered remnant

remnant of my dear flock, would have great weight in determining my acceptance. May the Father of lights conduct us all, by his unerring wisdom, in this momentous affair; and give it such a direction and issue, as may best subserve his glory, and the advancement of religion and literature.

I am, Gentlemen,

With great respect,

Your most obedient,

very humble Servant,

EZRA STILES."

PORTSMOUTH, Oct. 2, 1777.

At the same time he wrote letters to some principal members of his Newport congregation, requesting them to call a meeting of as many of the Society as could be collected, that he might lay before them his call to the presidency.

On the 20th of this month he set out for Connecticut; and, on the 5th of November, was introduced to the Corporation. On the day following, they unanimously elected him Professor of Ecclesiastical History, in conjunction with the presidency. He "very fully laid before them all his own deficiencies, and what they must not expect

expect from him ; particularly, his infirm health, want of talents for government, and doubts of becoming acceptable to the ministers, the Assembly, and the public. He also communicated to them his sentiments in religion, both with respect to the system of theology, and ecclesiastical polity, and desired them particularly to consider wherein he coincided with and differed from others." "I did this," saith he, "with all sincerity, as in the presence of God. I requested them to take full knowledge of me, on these and all other accounts, and to interrogate me to their full satisfaction."

Thus cautious was he in undertaking so great a charge ; thus ingenuous in acknowledging his frailties ; and thus tenderly solicitous to learn the disposition of all classes of community, with respect to his entrance on an office, the duties of which he estimated to be beyond his abilities, and the labours of which he judged to be beyond his strength. His concern to know the voice of the public, in concurrence with other weighty reasons, led him to request the Corporation an indulgence of a longer time for his answer ; and the conclusion

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was, to defer it till toward spring. "I have endeavoured," saith he, "to act on this momentous affair in the most prudent manner, and with deliberation; well knowing it to be very weighty and important. May the Father of lights, the Fountain of unerring wisdom, impart light and guidance, and such a final decision as shall be for his glory and my usefulness! Amen."*

Passing through Lebanon, on his return to Portsmouth, he waited on Governor Trumbull. Invited to an important office within the State, over which he presided, he "held it his duty to pay his respects to the first magistrate, and refer himself to his wisdom and advice, in the affair." The Governor, with great cordiality, approved the choice, and wished him to accept it; assuring him of all the kind offices in his power, and his influence with the Assembly.

By this tour, in which he took peculiar pains, in every delicate method, to ascertain the sense of the community on the subject of his election, he became convinced that there was a singular unanimity in favour of the choice.

A meeting

* Literary Diary.

A meeting of his Newport Society was publicly notified, by his desire, for the purpose of consultation on the call to the presidency. In his letter to the Society, requesting this meeting, he states, with great tenderness, "this important affair, which respected the continuance, or dissolution, of his pastoral relation." He informs them, that he had not yet sufficient knowledge, "to determine his judgment, whether he should consider it his duty to ask their consent to resign the ministry among a people, from whom he had received so many tokens of friendship and respect, for above twenty years." He is desirous, however, "to know whether, if, on consulting with the ministers of his Association and others, it should be the general opinion, that the interests of Religion and Learning may be subserved by his removal to the college at New-Haven, they would be pleased to assent and concur, both for themselves, and for the Church and Congregation, so far as, in these tumultuous times, they could be supposed to represent them." He assures them, "it is with very tender and sensible regret, that he thinks of parting with his beloved

loved flock: and, should a separation take place, he prays that the glory of God might be the highest operative principle in his breast, and that they might be happy in a much more useful pastor.

The Society being prevented from the proposed consultation, by the inclemency of the season, and its own dispersed state, he obtained the private judgment and advice of some of its most influential members. His worthy and respectable parishioner and friend, the Honourable William Ellery, a member of congress, writes from York-Town: "I wish there were a prospect of your Newport flock ever returning; but alas! they are scattered up and down the land, like sheep without a shepherd; and it is probable that many of them will never return to Newport. If I could foresee that, in the course of a few years, there would be enough of them to give you a comfortable support, I should not hesitate to desire you not to accept the presidency of Yale College, and to refuse to settle at Portsmouth, or any where else; for I do not know any place where, if your family could be comfortably subsisted, you would be so
happy

happy as at Newport; and I am persuaded that our Congregation will never find a minister whom they will so universally love and respect: but this is so improbable, that, in considering the subject of your election, it ought not to weigh much."——The Honourable Henry Marchant, another worthy and respectable parishioner and friend, then a member of congress, writes to the same purpose: "As this matter cannot be conducted in the regular order, which, under other circumstances, might be thought essentially necessary, it must be left to such advice as you have received from your friends and flock, and to your own good sense, assisted, as I pray you may be, by the divine Spirit. The uncertainty when any of the flock shall be allowed to return, must make it unreasonable in us to keep any restraint upon you."

BIRTH-DAY REFLECTION.

"THROUGH the care and patience of a holy God, I am, this day, fifty years old. God hath graciously taken care of me, all my life, to this day. How little have I
lived

lived to his glory in the world? It is my greatest happiness to entertain some hopes, that, in my short pilgrimage on earth, in this state of existence, preparatory to eternity, I have experienced a work of grace on my heart, and been brought to a saving acquaintance with the Lord Jesus Christ. His person is to me most excellent, truly adorable, and altogether lovely. His merit, atonement, and righteousness, are all the foundation of my justification, and the joy and glory of my life. I think the collective excellency, transfused through the universe, does not, would not, command a love in my mind, equal to the supreme affection with which I love the all-glorious Jehovah. His will I wish to reign in me, through time and eternity.

“It has pleased God to cause me to experience a great variety of his loving-kindness, and gracious protection, the year past. While a third part of my Church and Congregation has been shut up by the enemy, in Newport, I have enjoyed liberty, and been graciously provided for. Unexpectedly, when the door of usefulness in Newport was shut up, and when my circum-

stances at Dighton were straight, God was pleased to open two doors for my labours. His providence seemed to open my way most clearly for Portsmouth. It has pleased Him to bless me, and my family, with health. I have here good advantages for the education of my children. May the God of their father bless them with covenant blessings.

“The severities of this campaign have deluged a great part of my country with blood; but I and my house have hitherto been blessed with security. I have lived to see the wonderful interposure of a gracious Providence for this bleeding land, the most signal instance of which was the conquest of General Burgoyne; who, with his whole northern army, fell into our hands, the 17th of October. May God perfect the deliverance of the United States, and the establishment of their independency!——

“I am happily settled, and had no expectation of removal, till it might please God to re-gather at Newport my dear flock, to which I might again return, and minister in holy things, as my pastoral relation to it is not dissolved. But, as if Providence had
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some greater work for me yet to do, another door of usefulness and labour is opened, by my election to the presidency of Yale College. What God is about to do with me, I know not. I wish to be disposed of only to his glory. This call was entirely unexpected. What am I, and what is my father's house, that I should be called to this important and weighty office? If I knew the will of Heaven, I think I could give up myself to follow it. In many things, I am unqualified for either the ministry or the presidency. I have but a remnant of life left, to hope to be a little useful in either. I am happy and in peace, in the one; it is uncertain whether I should be, in the other. I have advised with the Rhode-Island Association, and with the scattered remnant of my dear flock, and I am still waiting upon the voice of the public. I hope God will give me light and direction. Should I remove to the College, I desire, in a humble appeal to God, and reliance on the strength of Jesus, to say as on my removal hither: O God, if thy presence go not up with me, carry me not up hence. If this is not of God, I pray him to interpose
obstructions

obstructions effectually to prevent it.—
—I cannot but take notice of a seemingly preparatory sentiment, which arose in my mind, a few weeks before my election, and at a time when I had not the least thought of its being in agitation. For several years past, I have been desirous of retiring more and more from the world into a calm and pious obscurity, that I might spend the rest of my days in a more close walk with God, and intercourse with heaven. And, when something similar to a discontented and murmuring spirit arose in my mind, on account of the labours of the ministry, and weighty cares, to which the oversight and charge of a large congregation of 250 families incessantly called me, I was checked with a sentiment, which rose in my mind: 'Why should I repine at a short life of the most laborious activity, for the glory of Jesus, and the salvation of precious and immortal souls? It will be soon over, and I shall be at rest. Is there not a whole eternity to rest in? Is not this enough, and more than enough? Let me gird up my loins, and devote myself, with zeal, cheerfulness, and activity, to my Lord's work.'

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This calmed my mind; and has often occurred, now that I am called to think of the laborious office of the presidency. I desire to commit my ways to the guidance, overruling direction, and blessing, of a holy God. Ezra vii. 10."

A. D. M, DCC, LXXVIII.—ÆTAT. LI.

HAVING consulted the ministers of Boston, with several of whom he was intimately acquainted, and whom, as a body, he greatly respected; he received a letter from Dr. Chauncy, in January, containing their judgment, advising and pressing his acceptance of the presidency.

On the 27th, he was unanimously invited to a settlement in Portsmouth. This invitation created a new perplexity. Delighted with the ministry, this proof of the acceptableness of his person and ministerial services, in connexion with the evident success of his labours in this place, strengthened his predilection for the sacred office. Such was his hesitancy in deciding what would be his own choice, and, especially, what
would

would be the line of his duty, in this dubious case, that he wrote, without delay, to the senior member of the Corporation of Yale College, begging leave to defer his answer a few weeks longer. In this letter, he expresses his "desire to be at the disposal of Providence, whether in the work of the ministry, or in the presidency; in either of which," he observes, "I wish to be devoted to the service of the churches."

While he importunately sought divine direction, he renewedly asked counsel of his judicious and Christian friends. Among others, he addressed the pastors of the Boston Association, "begging leave to request their opinion and advice; and that they would afford him that light, which their knowledge and comprehensive view of the state of the churches, religion, and learning, would enable them to impart."——In a letter to Governor Trumbull is the following paragraph, which they, who well knew the writer, will not suspect to be the language of affected modesty: "I greatly distrust my abilities for the presidency. I am conscious of many irremediable defects. Shall I exchange the prospect of happiness in the ministry,

ministry, for an office full of weighty cares, in which it has been repeatedly proved to be impossible to give satisfaction?"

After every consultation, however, his principal reliance was on *the wisdom which is from above*. In addition to his daily supplications to God, for divine direction, he now spent a day in private fasting and prayer, to seek counsel of Heaven.

Most of his Newport congregation, who expressed to him their sentiments on the subject now under contemplation, manifested great candour, and all of them the tenderness of affection.

Dr. Chauncy, in a letter, informs him, that he knows of none, but who rejoice at his election to the presidency, and unite in the opinion, that he is loudly called, in providence, to accept of the appointment. This, he assures him, is the unanimous opinion of the Boston Association, to which he communicated his letter.

Observing the 26th of February as another day of private fasting and prayer, he asked counsel of unerring Wisdom, desiring that efficacious and sufficient obstructions might be laid in his way, to prevent
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his taking any course contrary to the divine will ; that a concurrence of personal and public motives might indicate his duty ; and that he might discern the true reasons wherefore divine Providence has permitted the present good offers, and which it was the divine will that he should accept. Whether 1. God gave him the call at Portsmouth, to give him a better reception in Connecticut ; shewing that it was not a matter of necessity, that should induce him to the presidency, since he should be well provided for here.—Or, 2. Whether to try his own heart, and for the proof of the real spirit within him. “ I might,” he observes, “ have thought, and said, I should not have accepted the presidency, had an effectual door been opened for the ministry. I am now cut off from this self-deception.”—Or, 3. Whether it is the real will of Heaven, that he should abide in the ministry ; and so the election to the presidency designed by Providence to stimulate the choice and call here.”——With such religious attention did he notice the footsteps of divine Providence ; and with such diligent scrutiny did he examine the motives by which he was actuated

actuated in deciding on subjects of magnitude!

A letter from the scribe of the Corporation, received the next day, contributed towards his decision. It expressed the earnest and united desire of the Corporation, that he would, as soon as might be, give an answer to their call; and assured him, that, as far as they were acquainted, his appointment was agreeable to the Ministry, to the General Assembly, and to the State. "On our part," adds the scribe, "I am authorized to assure you, that it will be the endeavour of all the members of the Corporation to support you in the office to which they have invited you; and, as far as possible, to bear every burden with you, and render your situation easy and comfortable."

On the 18th of March, having devoted the three preceding days to prayer and supplication, during which period he was "in great anxiety," he gave an answer to the Society in Portsmouth. "On a full view of the whole matter, and comparison of all circumstances," he observes to them, "I have rather thought it the will of God, that I should spend the momentary remnant of my

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days

days in promoting learning, in conjunction with religion, and in forming the rising hopes of our country for usefulness, in Church and State. And, therefore, though with diffidence and uncertainty whether I shall make a right choice; yet, with humble reference of myself to the disposal and blessing of Heaven, I have concluded to accept the presidency. I return you my thanks for all the testimonies of your friendship and affection; and sincerely commend you to the blessing of Jesus. I pray God to send you a pastor of evangelical principles, and amiable manners, and of a truly apostolic spirit, in whom you may be long happy, happier than in me."

The people of Portsmouth were so tenderly affected at the reception of this negative answer, that, with pressing importunity, they urged him to re-consider the subject; pleading their unanimity and the present success of his labours in actual additions to the church, and in the prospect, from a prevailing seriousness, of more numerous additions. This renewed application, enforced by such arguments, awakened his tenderest sensibilities, and created another suspense. He, therefore, set apart another day of private fasting

fasting and prayer, "to seek of God light and direction, that he might know the good and acceptable will of the Lord." In his reflections, on this occasion, he asks: "What could I desire more? Have I not cordially devoted myself to a pastoral employment, which I love from my heart? Am I not in the midst of harvest, of an in-gathering of souls, as blessed seals of a most imperfect ministry? Is it not the voice of the chief Shepherd: *Feed my flock, my sheep, my lambs; gird up thy loins, and labour; there is work enough; why leave the vineyard in the midst of a vintage?*" Mentioning honours, he observes: "Honours, long enjoyed, lose their relish, especially after a man is turned of fifty, and is really bound for heaven, and the immortal honours of the celestial world."

His recent doubts being, at length, so far dispelled, that he judged it his incumbent duty, to accept the presidency; on the 19th of March, he relinquished his pastoral charge, and bade farewell to his Church and Congregation in Newport. His valedictory Address is replete with expressions of pastoral tenderness, and exhibits a most interesting view of his ministerial character. On the
day

day following, he wrote a letter to the Corporation of Yale College, declaring his acceptance of the presidency. After an introduction, expressive of his diffidence and humility, he observes: "In the view of omniscient Wisdom, there is a certain sphere of activity adapted to every intelligent being; in which it would be wisest and best, that is, most for the glory of God, that he should be employed. If I know my own heart, my wish is to be found in this sphere—to take that station, in which I may act most to the glory of God, our highest and last end. It was this supreme motive that took me from the Law, and carried me into the Ministry: I pray God this may operate in me, through time and eternity. I have had an ample taste of the world, and public life; and, for several years, have had an increasing inclination for an unnoticed retirement, as far as would be consistent with still testifying the grace of the Gospel. For the rest, I should wish to live out of the world, that I might live more to God. And yet, God is calling me to more extended labours. ———I am desirous of viewing this matter, not in a secular, but in a religious light. As

to interest, either office furnishes, at best, only a decent subsistence. To one, who has been crowned with the academic honours to satiety, the superadded one of the presidency will appear more than balanced, by its incessant labours, and weighty cares.—On what principles, then, shall I form my judgment? There is none left but duty, and the will of Heaven, not, in this case, at all indicated by secular interest.—The surprising concurrence of the public voice, and, I hope, an influence from above, incline and even constrain me to view your invitation as the will of God, and the ordering of Heaven. And, accordingly, with humble reliance on the grace of God, I do now hereby signify to the reverend Corporation, my acceptance of the presidency of Yale College.”

Before we follow the Doctor to the presidential office, it may be instructive to collect into one view, those traits of his pastoral character, which have been scattered through these memoirs; and to delineate others, which, in a narrative of facts, could not be exhibited. His early discourses were philosophical and moral; and, at first, “he was not so much admired as a preacher, as he

was,

was, as a friend, gentleman, and scholar."* But, gradually becoming *less a Newtonian, and more a Christian*, "he became a serious, zealous, and powerful preacher of the momentous truths of the gospel.—It has been said, that he did not excel in prayer, and had little of that holy freedom, for which he was afterwards so distinguished."†

Nor were his religious principles so well settled in early life, as he had imagined. Hence, after he commenced preaching, he was, for a time, perplexed with the complicated subtilties of scepticism. Solicitous to build his religious faith on a firm foundation, he suspended his theological services, and applied himself diligently and prayerfully to the study of the Scriptures. No sooner were his perplexities removed, than he entered again, with enlightened zeal, into the service of the Gospel. *We believe, and therefore speak*, was an apostolical principle; and he followed the excellent example. However unimportant it may appear to some, that a minister of religion should firmly believe the doctrines which he teaches, and be personally

* Reverend Dr. Trumbull's Letter to the Compiler.

† Ibid.

ally impressed by them ; it cannot be denied, that such a belief and impresson are generally of high importance to a successful ministry. He who is convinced that the religion of the Gospel is true, and who has experimentally found it to be *the power of God to his own salvation*, will explain its doctrines, with a perspicuity, and inculcate its precepts, with an energy, not easily imitated, and never equalled, by one, who has no such conviction of the truth, and who is a stranger to its sanctifying influence.

Distinguished as the Doctor was, for ministerial abilities, he assiduously cultivated them by reading, meditation, and prayer ; and rich was the fruit of this holy diligence. “As a theologian, *EZRA the priest was a perfect scribe of the law of the God of heaven, after the wisdom of God in him. Preparing his heart to do and teach the law of his God, he was eloquent and mighty in the Scriptures ; both a burning and a shining light.*”*

Furnished with a rich treasure of learning, he made it auxiliary, as the subject required, to the elucidation of religious truth ;
but

* Reverend Dr. Dana's Sermon, at the Interment of President Stiles.

but never displayed it, in the pulpit, with ostentation. “Instead of aiming at excellency of speech, or a philosophical discussion of religious subjects, he was a plain, practical, pungent preacher of the gospel of the grace of God.”*

The subjects on which he generally preached, were such as he apprehended to be most important in their nature, and most insisted on in the sacred oracles. “To a mind well informed in the great system of gospel truth, was added, a firm attachment to the peculiar doctrines of grace, in their simple scriptural dress, unadulterated by modern theological speculations.”† “In the room of” laboured disquisitions, to prove the *rationale*‡ of every Christian doctrine—“disquisitions” which, he observed, “frequently issue in avowed conclusions, more hard to digest, and more shocking to reason itself, than the simple positions of the word”—he “employed his time in preaching *faith* and *repentance*—the great truths respecting our *disease* and *cure*—the Physician of souls, and
our

* Dr. Dana’s Funeral Sermon.

† Letter of the Rev. Dr. Rodgers to the Compiler.

‡ A term which he used, in reference to those doctrines, the *reasons* of which are not given in the Scriptures.

our remedy in Him—the manner of a sinner's being brought home to God in regeneration, conversion, justification, sanctification, and eternal glory—the promises of future rewards—the terrors and glories of the world to come—the influence of the Spirit ; and the efficacy of truth, as well as of the Spirit, in the great change of the moral character, preparatory for heaven, and a glorious immortality.”*

The doctrines of the Trinity in Unity, of the divinity and atonement of Christ, “with the capital principles of the great theological system of the doctrines of grace,” he believed to have been “the uninterrupted faith of eight-tenths of Christendom, from the ascension of Jesus to this day. This system,” he observed to his flock, “I have received from God, in the Scriptures of truth ; and, on the review of my ministry, I hope you will find, that I have preached *the unsearchable riches of Christ.*”† On this great system of evangelical truth, which had been “the burden of his ministry for many

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years,”

* President Stiles' Sermon at the Ordination of the Reverend Mr. Channing.

† Valedictory Address.

years," he cheerfully rested his own salvation, and that of those who had heard him: "He did not wish to conceal his sentiments, or to be misunderstood in the representation of them; but he asserted them with frankness, and confirmed them by arguments, the result of much study, and recommended them with a lively and persuasive zeal."*

Extensive as was his catholicism, his discourses never countenanced prevailing errors; nor sanctioned the opinion, that religious sentiments are indifferent.—Averse to disputation, and scholastic subtilities in divinity,† instead of discussing theological subjects controversially, he chose the happier method of refuting error, by maintaining truth.

He had an affectionate concern for the salvation of sinners, and for the exemplary piety of saints. To promote both these purposes,

* Reverend Mr. Patten's Sermon, occasioned by President Stiles' death.

† To a new theological and controversial work, of some celebrity, he prefixed, from Plutarch: "Argutiunculæ quæ—revera sunt fallaces conclusiunculæ;" and, from Cicero: "Nec nos impediât illa ignava Ratio quæ dicitur, appellatur enim ἀργὴ λογική, cui si pareamus nihil agamus in vita."

purposes, he used great plainness of speech, in his public discourses, and dispensed with those ornaments of language, which are better calculated to entertain the hearer, than to render him wise to salvation. To the careless and profane he was a son of thunder; to the thoughtful and serious, a son of consolation. The one he persuaded by the terrors of the law; the other, by the grace of the Gospel. He “preached with a commanding eloquence and fervour;”*—with “that energy which arises from the sensations of the heart; more attentive to sentiment, than to the beauties of composition.”† Hence his sermons were instructive and pathetic. While to the learned they were acceptable and improving; to the ignorant they were intelligible, and practically useful. Such was the attention of the lower classes of community to his discourses, and such the success of his labours among them, that he judged his talents better adapted to promote their improvement, than that of the wise and great. He delighted, therefore, in preaching

* Reverend Dr. Trumbull's Sermon, occasioned by President Stiles' death.

† Valedictory Address.

preaching the Gospel to the poor. It was accordingly observable, that, during his presidency, he always preferred obscure villages, as the scene of his occasional ministrations, to polite and opulent towns. This preference, while it proves the sincerity of his zeal for the promotion of Christianity, furnishes evidence of his humility. Instead of human applause, he appears to have sought the approbation of God, and of his own conscience.

To every class of people, composing his pastoral charge, he was always accessible. Having no greater joy, than to witness their exemplary conversation; he was never happier than while employed in aiding their progress in virtue and piety. Possessing the happy talent of introducing religious subjects into conversation with facility, he was admirably formed to teach his congregation, in the apostolical manner, *from house to house*. Nor did he neglect the improvement of this valuable talent. He frequently visited the people at their own houses, and adapted his counsels to their various characters and conditions. The employment, in which he found them engaged, generally furnished him

him a subject either of enquiry or remark ; from which he soon passed to some religious subject, by an easy and natural transition. They who would have observed a profound silence to others, on religion, became communicative to him without restraint. “ His communicative temper, and the ease with which he adapted himself to persons in different situations, and of various characters and ages, connected with distinguished humility and benevolence, qualified him very much to promote the interest of religion in his visits, to instruct the ignorant, console the afflicted, reason with the erroneous, and recal the wanderer, to engage the attention of the young, and, in general, to communicate light and peace.”* What he judged, and inculcated, as an important branch of ministerial service, he himself was careful to practice. While his prudence directed him not to “ draw religion into discourse on improper occasions ;” yet, having “ his Lord’s work near his heart, and carrying it always about with him in his breast, he watched, and frequently took opportunities to suggest to families, children, and servants, something beneficial ;

* Mr. Patten’s Funeral Sermon.

beneficial ; to remind them of God ; the solemnities of eternity ; the love of Jesus ; the purity of the Christian morals ; the pleasures of true religion ; and the great things which respect salvation. Like our Lord he was often borrowing pious instruction from the trees and flowers, from the harvest, from the wind, from the sea, from navigation, manufactures, trade, and commerce ; and, in a most beautiful and happy method of application, made nature and art preach the Gospel of the kingdom.”*

To the children and youth of his flock, he was affectionately and assiduously attentive. He gathered *the lambs with his arm, and carried them in his bosom.* In addition to private counsels, he catechised the children in public, with frequency ; cautioned them against their peculiar temptations and dangers ; and affectionately addressed them on the duty of early piety. At stated seasons, he preached suitable discourses, in private, to the young people, whom he invited to assemble, commonly at his own house, to receive his instructions. Besides a monthly evening lecture, addressed to his church, he delivered
a private

* Sermon at the Ordination of Mr. Channing.

a private monthly discourse to married people, who were not communicants. No part of his flock; therefore, was neglected in his ministrations.—His affectionate fidelity procured him the merited return of the tenderest esteem. “No minister could be more beloved and honoured than he was by the people of his pastoral charge.”*

In the regular discipline of the church, he united zeal with discretion. The necessity of public censures he endeavoured, as much as possible, to prevent, by studying to heal divisions, and reclaim offenders; and, by every gentle method, to recover any, who were overtaken in a fault, into the bosom of the church. “Most matters,” he observed, “may be settled in a private way, without hazarding brotherly love.” If, however, an official act of censure became necessary, he inflicted it with a tenderness and authority, happily calculated to promote the religious purposes of discipline.

In the offices of devotion, especially on extraordinary occasions, he was singularly pertinent, copious, and fervent. “He was a man of eminence in prayer. In this duty he

* Dr. Dana's Funeral Sermon.

he often appeared to have his heart singularly warmed, and raised to a noble degree of earnestness and devotion, as though the spirit of adoption was poured upon him.* “Sublimely enraptured, the pious attendant seemed borne on his wings to the celestial paradise.”† Habitually devout, he was always prepared to aid the devotion of others.—— In administering the special ordinances of the church, he was peculiarly solemn and pathetic. “From his character and labours,” saith his worthy successor in the church at Newport, “his memory will doubtless be extensively preserved in the world; and it will long live in this place. Scarcely a family, nor an individual here, but has reason, from some office of good will, to remember him. Not a tree, nor a brook, nor a scene around us, but has engaged his observation.”‡ May the example of this faithful minister serve as a luminary, which, while it throws a lustre on the sacred office, shall direct our course through the difficulties and dangers of the public ministry.

On

* Dr. Trumbull’s Sermon.

† Letter of the Reverend Mr. Ely, of Lebanon, to the Compiler.

‡ Mr. Patten’s Sermon.

On the 9th of June, in settling all his affairs for removal to New-Haven, he liberated his negro man-servant, Newport. He had assiduously instructed him in the Christian principles; and "believed him to have experienced a saving change of heart." He never asked for his freedom. It was only the master's conviction of the injustice and barbarity of the African slave-trade, in which this servant had been imported, in 1757, that determined his conduct. His testimony, that "he was the best of servants," affords one proof, among many, of the falsity of the opinion, maintained by some, who possess slaves, that the knowledge of Christianity renders servants less faithful. Nothing is more demonstrable, than that the moral and religious precepts of the Gospel, duly regarded, have the most auspicious influence on every class of human beings, and furnish new springs to fidelity in all the relations of life.

—This excellent servant gave abundant proof of his faithfulness, during the life of his master. Such was his attachment to him and the family, that, a few years after their removal from Portsmouth, he followed them to New-Haven; and, as a hired servant, en-

tered again into their service. How highly the Doctor estimated his piety, appears from the following anecdote: As he was returning from the chapel, on a Lord's Day, after the communion, not long before his death, seeing this domestic walking home from the same sacred service, "There," said he, "is Newport; if he dies as he has lived, I would rather die Newport, than Aurengzebe."

He now sat out with his family for New-Haven. Arriving on the 20th of June, he entered on the office of the presidency. His first official act was the performance of public evening prayers in the chapel; when the Reverend Warham Williams, one of the Fellows, in the name of the Corporation, committed the college to his care, giving him power to act with the authority of a President, and ordering the scholars to receive and submit to him accordingly. In addition to the general duties of the office, on the 26th he took the immediate charge of the Senior class. On Saturday evening, he began, in the chapel, an exposition of the Savoy Confession of Faith, which exercise he regularly maintained on Saturday evenings, during his presidency.

A special

A special occasion was soon presented for the prompt exercise of his didactic talents. About a week after he undertook the tuition of the Seniors, he gave an extemporaneous lecture on the three great principles of gravity. A thunder storm happening, during the lecture, he suspended that exercise, and explained the electrical philosophy of thunder and lightning, and then resumed and finished the discussion of the original subject.*

The day now approached, in which he was to be formally inducted into the office of the presidency. He considered it "an important day," in which he was "to take the charge of a college primarily designed as a school of the prophets, to train up pastors for the churches." Deeply impressed with the weight of the charge, and piously solicitous

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* A similar incident took place in 1785. The students being collected in the chapel, and the President seated in the chair of the Professor of Philosophy; a violent thunder storm came up very suddenly, and threw them into some consternation. They sat till the severity of it abated, when the President laid aside his proposed lecture, and gave an extemporaneous one on these three points: 1. The philosophy of the ascent of vapour into clouds, and its descent in rain. 2. The theory of thunder and lightning, according to the principles of electricity. 3. Dr. Franklin's pointed metallic rods for the defence of buildings and ships.

to secure the divine presence and blessing, his language is: "I desire to be looking to the great Head of the church, to whom I have, long ago, dedicated myself, and to whom I desire afresh to devote all my heart, imploring his blessing on the great transaction of the morrow; that I may assume the presidency in the fear of God, and with a primary and ultimate view to his glory, and to the interest of the blessed Redeemer, as well as to the cause of literature. I would also undertake it in the strength of Jesus; and pray that it may have been of his holy direction, and with his divine approbation and blessing. I have a difficult work to accomplish, similar, in many respects, to the sacerdotal office; especially do I become accountable for the formation of some who may go into the ministry, and who may adopt their religious principles from me; if they should be erroneous, how shall I answer it, at the last great day? Blessed be God, I hope I am so well assured of the great principles of my faith, especially of the capital doctrines of the divinity and atonement of Christ, and, in general, the doctrines of grace, that I can propagate them with an undoubted confidence of finding them

them true, ten thousand ages hence, even to eternity. I pray God that I may be directed in this arduous undertaking. To me it is weighty as eternity.—The good Lord be with me, and bless me.”

On the 8th of July, in the presence of a large assembly, consisting of the Corporation, the professors, and tutors, the students, ministers, and other respectable gentlemen, he was inducted into office, in the college chapel, and received the records, key, and seal, from the senior and presiding Fellow. After a prayer, by Professor Daggett, the presiding Fellow, in a Latin oration, committed the College to the care, instruction, and government of Dr. Stiles; declaring him PRESIDENT, and Professor of Ecclesiastical History. To these exercises succeeded the President's reply, consisting of addresses in Latin, to the Corporation, and to the various classes of the assembly; a congratulatory oration, in Latin, by one of the Senior Bachelors; and an oration, in Latin, by the President, on the encyclopedia of literature. This Inaugural Oration was printed; and it furnishes a summary and pleasing proof of the extensive scholarship of its author. The

Professors

Professors and Tutors waited on him with a congratulatory address, expressive of the respect and affection with which the University received him, and of the unfeigned joy which was excited by his induction into the presidency. Mr. Marchant soon after wrote to him, from Congress: "The universal satisfaction which I presume you must have perceived in all, who are interested in the prosperity of that seminary of learning, on the day of your investiture, will, I hope, give a degree of resolution and encouragement, which shall sufficiently destroy that diffidence of your own powers and abilities, which alone ever stood too much in the way of that usefulness to mankind, for which Heaven and nature designed you."

Devoted as his talents now were to the seminary, thus solemnly committed to his care, he applied himself with diligence and zeal to the promotion of its interests. In July, he began to instruct the students in Hebrew, and in the Oriental languages, though this service was not officially required of him. On the 6th of August, he read a public lecture, in the chapel, on Ecclesiastical History; commencing a series of lectures on
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that subject, which he continued weekly, with very little interruption, till his death.

The calamities of the war with Great-Britain prevented the public celebration of the commencement. In November, the President delivered an evening lecture, after prayers, in the chapel, on the cyclopaedia of literature; which, at proper periods, he maintained during his presidency.

BIRTH-DAY REFLECTION.

“THIS day I am fifty-one years old; spared, hitherto, of the wonderful goodness of God, to admire his patience, long-suffering, and grace towards me; and to be astonished with the course of events, which have taken place with respect to me, as well through my whole life, as particularly the past year. The morning of this day I devoted to the review of the divine care and benignity, renewedly to dedicate my spared life to his service, and myself supremely and eternally to be his. I have long ago given away my whole soul to Jesus; the vows of the bleeding Immanuel are upon me; and Omniscience is witness that I do not retract

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my vows : I wish them, if possible, to be infinitely more strengthened : I could not bear the thought of being disconnected again from my dearest Redeemer.

“ God hath carried me through great and weighty concerns and trials, the year past. I hope I have been under his guidance and direction, which I have daily and most earnestly implored. In accepting the presidency, I am uncertain whether I have done right : but pray God to bless me. I am sure I am entering into more laborious services. I bless God he gave me comfortable fruit of my poor labours at Portsmouth. —

God was pleased, in the Spring, to carry me, and all my family, successfully through inoculation for the small-pox ; a mercy which will ever demand a grateful remembrance, an indelible gratitude. — Such was the liberality of my Portsmouth congregation, that they more than paid all my debts.

“ Having now received the care of the college, may the God of wisdom and grace give me his aid and blessing ! In this new employment of forming and educating youth for public service in the churches, and in the State, I desire to have my sole reliance on

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the great Head of the church. May it please God that I may spend the momentary remnant of my days on earth, to his glory ; and so that myriads of ages hence, I might find, and recollect with pleasure, that, in this infancy of my being, I had been directed by the preparations and openings of Providence into, and to the divine acceptance carried through, just that scene of existence for which I was best qualified, and might best subserve the end of my being, the good of mankind, and the advancement of the Redeemer's kingdom. So many are the difficulties and dangers, that it is only with God to make my situation comfortable and useful, or to permit me to be involved in uncomfortableness and disappointment.

“ It has pleased God, to bless my family with health ; and I had all my seven children at home with me at the Thanksgiving. O that some good thing, like that in young Josiah, may be found in each of my children, towards the God of their fathers !

“ As to the public affairs : In the important and momentous conflict for public liberty, our *bow has abode in strength*, the year past, *by the strength of the hands of the mighty*

God of Jacob. We are not subdued. France has acknowledged our Independency. The battles of Monmouth court-house, and on Rhode-Island, were victorious to us. Britain is evidently astonished, and at a pause. May God afford us deliverance.—I desire humbly to dedicate myself afresh to God, and commit to his care, myself, my children, my college, the churches, my bleeding country. Never leave me, blessed Jesus, till I shall have finished the journey through this wilderness, and arrived to the celestial Canaan, and eternal rest.”

A. D. M,DCC,LXXIX.—*ÆTAT.* LII.

ON the 3d of May, the learned and respectable Professor Winthrop died at Cambridge. This event at once deprived President Stiles of a most valuable friend and correspondent, and the republic of letters of one of its brightest ornaments. In a letter to Dr. Chauncy, he delineated the Professor's character, which was inserted in an Appendix to Professor Wigglesworth's Sermon on the occasion.

caſion of his death.* While he highly reſpected his literary character, he cheriſhed a peculiar eſteem for him as a firm friend to Revelation.

This Chriſtian philoſopher, the day preceding his death, obſerved: “I view religion as a matter of very great importance. The wiſe men of antiquity ſet themſelves to work, to prove the reality of a future ſtate. They caught at every thing which had the ſhadow of probability. They gave a degree of plauſibility to the arguments. They were ſenſible of the need they ſtood in, of ſuch a doctrine. In oppoſition to the wiſe men of antiquity, the wiſe men of modern times have employed their abilities in undermining every argument, in favour of immortality, and in weakening the only hope that
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* The Honourable John Winthrop, LL. D. F. R. S. and Hollis Profeſſor of Mathematics and Natural Philoſophy in Harvard College, was born in Boſton, December 19, 1714, and educated at this college, where he graduated in 1732. In 1738, he was inducted into the Profeſſorſhip, the duties of which he fulfilled, with great ability and reputation, till his death. “He exhibited,” ſays Preſident Stiles, “a noble literary character, during the forty years of his profeſſorſhip. He was a ſtar of the firſt magnitude. He was not only excellent in his own profeſſion, but he was a univerſal ſcholar.”

can sustain us. But the light thrown on this matter by the glorious Gospel, with me, amounts to a demonstration. The hope that is set before us in the New Testament, is the only thing which will support a man in his dying hour. If any man build on any other foundation, in my apprehension, his foundation will fail.”

To every Christian believer it must give pleasure, to find such names as Grotius, Paschal, Bacon, Locke, Boyle, Newton, Winthrop, Bowdoin, Jones, and many others of the first eminence, among the laity, advocates for Christianity. Examples of men, of such superior intellectual powers, believing and professing the religion of Christ, after a deliberate and thorough examination of its evidences, and without the influence of secular motives, ought to render infidels more modest than they usually are, in their assaults on Revelation. The number of such examples is sufficient to demonstrate the falsity of two positions, which the champions of infidelity would fondly support : one, That the men of the greatest understanding are on their side ; the other, That Christianity is supported by priestcraft.

A new

A new scene of confusion and distress was now to succeed that, through which the President and his family had passed at Newport. Early in the morning of the 5th of July, a British fleet, of about forty sail, anchored off West-Haven. Alarm guns were fired. Although the destination of the enemy was unknown, there was serious cause to apprehend that its object was, the plunder, or conflagration, of New-Haven. It was a favourable circumstance to the inhabitants, and to the interests of science, that there was sufficient time for the removal of defenceless families, and of articles of peculiar value. The President sent his family out of town, and, together with them, the college records and papers, and his own manuscripts. At sun-rise, a detachment of a thousand troops, under the command of Brigadier-General Garth, landed at West-Haven.

There being, at this time, no soldiers stationed at New-Haven, the defence of the town depended solely, under Providence, on the valour of its citizens. On so sudden an alarm, it was impossible to raise a sufficient number of troops, to make effectual resist-

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ance to so formidable an army. It was, however, in the power of such little bands of militia, and of volunteers, as were raised on the spot, to harass and annoy the troops on their march toward the town. Captain James Hillhouse, with a small band of brave young men, some of whom were students at college, advanced very near to the troops, while on parade, near West-Haven church; and, as they commenced their march, fired on the advanced guards, and drove them back to the main body. In this manner, the patriotic citizens checked the progress of the enemy, and gained farther time for the inhabitants to secure their persons and effects. Proceeding along in force, the enemy entered the town about one in the afternoon. From this time till eight in the evening, the town was given up to ravage and plunder, from which a few houses only were protected.

While these transactions were taking place on the west side of the harbour, General Tryon, who had the chief command of this expedition, landed about a thousand troops at East-Haven. This division, after being severely harassed, effected a junction with the other in town. Though the troops burned

no dwelling-houses, they injured many. To whatever cause it may be ascribed, they did no injury to the President's house, nor to the college edifices ; and scarcely any to the churches, and other public buildings. They evacuated New-Haven the next morning ; and, soon after the evacuation, the President returned. The fleet left the harbour at night ; and, the next morning, July 7, anchored off Fairfield. The wanton conflagration of this beautiful town is well known ; neither will the faithful page of the historian, nor the descriptive pen of the poet,* suffer it to be forgotten.

Among the plunder taken from New-Haven, was a large chest of President Clap's manuscripts. Solicitous to recover, if possible, this scientific treasure, President Stiles, a few days after, addressed a polite letter to General Tryon, requesting this box of manuscripts, which, he assures him, " can have no respect to the present times, as President Clap died in 1767. A war against Science has been reprobated for ages, by the wisest and most powerful generals. The irreparable losses sustained by the destruction of the Alexandrian

* See Colonel Humphreys' "Elegy on the Burning of Fairfield ;" and Dr. Dwight's "Greenfield Hill."

Alexandrian Library, and other ancient monuments of literature, have prompted the victorious commanders, of modern ages, to exempt these monuments from the ravages and desolations inseparable from the highest rigours of war."

The General returned a very obliging answer. "Disposed by principle, as well as inclination, to prevent the violence of war from injuring the rights of the Republic of Learning, he very much approved of the President's sollicitude for the preservation of the manuscripts. Had they been found at New-York, they should most certainly have been restored, as he desired ; but, after diligent enquiry, he could learn nothing concerning them." He would "indulge a hope, that better care has been taken of this collection, than was apprehended at the date of the President's letter." "This, however," adds the General, "will not abate my attention and enquiry ; nor shall I, if I succeed, omit the gratification of your wish."

It afterward appeared, that the enemy threw many of these manuscripts overboard, into Long-Island Sound. Some of them were taken up by boatmen, over against
Fairfield

Fairfield harbour. Others were found by the President, at East-Haven, three weeks after the evacuation. But he expresses his regret, that most of President Clap's manuscripts are "now lamentably and irrecoverably lost."

The national calamities again prevented the public celebration of the commencement.

In the succeeding vacation, the President took a journey to Rhode-Island; and visited his Newport congregation, in its dispersions, at Providence, at Taunton, and at various other places.

A. D. M,DCC,LXXX.—ÆTAT. LIII.

IN the spring vacation, he visited Newport, which was now evacuated by the enemy. Being there on the memorable dark day, May 19, he attentively observed that phenomenon; and his account of it was published in the next day's gazette. A scientific knowledge of the general laws of nature, and an extensive acquaintance with history, enabled him to view, with philosophic and religious calmness, what struck many others

with consternation. Having related the commencement, progress, and all the circumstances, of this darkness, he adds: "Such appearances have been observed in other parts of the world, as on the coast of Africa, and in Europe, and particularly in London, A. D. 1679. But such a phenomenon has, perhaps, never happened here, since the English settlement of this country.

"This darkness may, undoubtedly, be accounted for, by the laws of nature, without having recourse to any thing miraculous, or ominous. It could not, however, be ascribed to a solar eclipse; because the moon was then nearly in opposition, as a lunar eclipse fell the preceding day. It may be considered as a very extensive sheet of very dense cloud, stationary, and suspended in the atmosphere over this and the adjacent places, there being no current of air sufficient to carry it forward. This, penetrated by the meridian solar rays, produced the yellow duskyness, which overshadowed us, transusing a yellow hue over all visible nature."*

Having

* See a particular account of this darkness, by Professor Williams, in the 1st. Vol. of Memoirs of the American Academy of Arts and Sciences.

Having viewed this phenomenon as a philosopher, he improves it as a Christian, "There is nothing terrible in it, more than in the coruscations of the Aurora Borealis. However, the unusual as well as common appearances, in the natural world, ought to lead our thoughts up to the AUTHOR of nature, and to the energies of his irresistible power; that we may be filled with a reverential awe of the divine Majesty."

Two days after, on the Lord's Day, he preached, in the ruins of his church, to his Newport congregation, two thirds of which, he judged, had now returned. This temple, a decent edifice, when abandoned by the Society, experienced, like many others, a sacrilegious violation. The enemy had put up a chimney in the middle of it, and demolished all the pews and seats below, and in the galleries, but had left the pulpit standing. "My little zealous flock," says the President, "took down the chimney, and cleansed the meeting-house, and then procured some benches, made for the king's troops' entertainment, and left behind: so that we attended divine service very conveniently, though with a pleasure intermixed with tender grief."

The

The next day, the Church and Society held a Parish meeting. Unwilling to relinquish their minister, and to have his pastoral relation dissolved; they would gladly consent to his absence, during the war, but would consider him yet, as their pastor. It is observable, that, in their votes, passed at this time, they mention him as their "present pastor;" although, "from the present situation of the town, and his appointment to the presidency of Yale College, they could not expect his return, the ensuing summer." Agreeably to these views, they provided a temporary supply only, for the pulpit. So tenacious were they of one, long endeared to them by pastoral fidelity, and by a thousand offices of benevolence and of friendship! ——— Their partial attachment, however, was not indulged at the expence of candour. Dr. Stiles having represented to them the reasons of his acceptance of the presidency, they observe, that, "having taken the same into consideration, they do approve of his conduct therein."

It is to the honour of any community, to consider, calmly and impartially, such providential calls to superior usefulness; and, either
partially,

partially, or totally, to resign its claims, as the case requires. The conduct of too many Societies, on occasions similar to this, argues such a deficiency of candour and generosity, as, however sanctioned by the selfish passions, must be acknowledged repugnant to the benevolent and disinterested maxims of Christianity.

The pious pastor improved this opportunity, in visiting the beloved people of his charge, and in ministering to them counsel, encouragement, and comfort.—Having preached to them again, on the ensuing Sabbath, and administered the Lord's Supper, he bade them “a melancholy farewell.”—

About three hundred dwelling-houses, he judged, had been destroyed in Newport. “The town,” he observed, “is in ruins. But, with Nehemiah, I could prefer the very dust of Zion to the gardens of Persia, and the broken walls of Jerusalem to the palaces of Shushan.”

The commencement, in September, was not publicly celebrated, on account of the war.

In the autumnal vacation, the President again visited Newport, where he spent three Sabbaths.

While

While at Newport, he was introduced to Count de Rochambeau, commander in chief of the allied army, to Marquis de Chastellux, to the principal French officers, and to the minister of France, Chevalier de la Luzerne. The generals treated him with that politeness, for which their nation has been characterized. Each invited him to a splendid dinner, and was emulous of shewing him respect. This favourable opportunity of adding to the stock of his military, political, and scientific information, was not neglected.

The Corporation of Dartmouth College, at the commencement in September, conferred on him the degree of Doctor in Divinity.

Professor Daggett, after a very short illness, died on the 25th of November.* The business of the Professorship of Divinity now devolved on the President; and, beside his Ecclesiastical Lecture, he weekly gave one or two dissertations on some philosophical or astronomical subject; and a private lecture on theology, every Saturday afternoon, to a select number of graduates and students. In addition to these labours, Professor Strong being absent from college, and there being a
temporary

* See Hist. Yale College, in Appendix.

temporary vacancy in the tutorship, beside his daily instruction of the Seniors, he now attended a daily recitation of the Junior class in philosophy. In effect, therefore, he filled the offices of three professorships, and of the presidency, at the same time.

BIRTH-DAY REFLECTION.

“IT being Lord’s day, and, by the death of the late Professor of Divinity, the service of the college chapel devolving upon me, I have no leisure for the reflections proper at this time. The God of my life has carried me through another year, so filled with labours and cares, as that I have not time enough for devotion, and the calm exercises of religion and piety.—I have seen great goodness in providence. My children are all alive, though in the most dangerous period of life.—The College has been studious and orderly, and also religious.—I commit myself to the care of Heaven.”

A. D. M,DCC,LXXXI.—ÆTAT. LIV.

PREPARATORY to the election of a Professor of Divinity, he observed a day of
private

private fasting and prayer, to seek the divine guidance for himself, and for the other electors.

His solicitude for the success of his religious instructions is frequently visible, in his private writings: Having given three theological discourses, as usual, on Saturday; he closes the day with this petition: "The good Lord accompany, with a blessing, my endeavours to impregnate the minds of my pupils with doctrinal and experimental knowledge, in divine and heavenly things."

On the 5th of January, he was elected a Counsellor of the American Philosophical Society; and, on the 31st, a Fellow of the American Academy of Arts and Sciences.

Individuals, of some influence in the State, made interest, about this time, with the civilians, to withdraw the legislative patronage from Yale College, and to give encouragement to a seminary, to be founded under the auspices of the legislature, and to be supported by its munificence. Although the President conducted the affairs of the university unexceptionably, and had the universal respect and affection of the students, the entire approbation of the Fellows,
and

and the applause of the literati throughout the State; yet it was impossible to foresee how the schemes, now in contemplation, would terminate. His reflections, at this crisis, are too illustrative of his character to be suppressed. They develop the leading principles, which actuated his conduct through life; and which enabled him, amidst the conflict of jarring interests and passions, to preserve at once a good conscience, and the general esteem of mankind.

“It hath been the ordering of a holy Providence, that I have been called to meet with trials from those nearly connected with me in office, almost through life. I have been obliged to conduct with singular caution and prudence. When a young candidate for the ministry, there were those who aspersed me with suspicions of heresy. I treated them with respect and benevolence. When I settled in the ministry at Newport, Mr. — the Congregational minister of the other church, was suspicious and cold toward me. I disarmed him by silence and benevolence. When his ministry was ended, I hoped for a successor, in whom I might be happy as a cordial brother: there

was a prospect of this in an ingenious young man, Mr. A——. But the church finally settled Mr. H——, of some sentiments very different from mine, while we agreed well in the general system of orthodoxy.—As the providence of God had brought us into a connexion, I determined to learn and get all the good I could from him; treat him with respect and benevolence; and endeavour, as far as we were agreed, to co-operate with him in building up the Redeemer's kingdom: And we lived together in peace and love.

“It has been a principle with me, for thirty-five years past, to walk and live in a decent, civil, and respectful communication with all; although in some of our sentiments in philosophy, religion, and politics, of diametrically opposite opinions. Hence, I can freely live, and converse in civil friendship, with Jews, Romanists, and all the sects of Protestants, and even with Deists. I am, all along, blamed by bigots for this liberality, though, I think, none impeach me now of hypocrisy; because I most freely, fully, and plainly, give my sentiments on every thing, in science, religion,

religion, and politics. I have my own judgment, and do not conceal it. I have no secrets. I hold it beneath the dignity of a Philosopher, to suppress his sentiments upon any thing. It is indeed unworthy of him to make up hasty opinions on every new subject which occurs. Upon these, therefore, he should discourse, in the way of search and enquiry, till he has formed his judgment : then let him express it ; but without reprobating others, or treating them with acrimonious reflections, because they think differently. There is no passing through life, without many undesirable connexions.—I will endeavour to enjoy my present situation, do the work faithfully, and leave the issue with the Most High, the supreme and all-wise Disposer of all events.”*

A letter, written in Latin, about this time, to M. de Sevigny, a chaplain in the French army, gives a new proof of his generous and catholic spirit, and of his avidity for improvement in science and virtue. In this letter he observes, That he has acquired much knowledge from great and learned men, of all sects of Christians, nay, from
Deists,

* Literary Diary.

Deists, from Mahometans, and even from the disciples of the Bonzes and Bráhmans : That the time has, or ought to have, arrived, when religious disputes should be contemned, so far as, either by an inimical or inquisitorial influence, they prevent a philosophical urbanity, and a most ample progress of the Sciences : That he has found, with the highest pleasure, great and illustrious men, eminently distinguished for piety and learning, of all ages and countries : That he venerates the dead, of this character, and most cordially embraces the living : That he has an ardent desire of visiting foreign countries ; that he might enjoy the society, friendship, and delightful conversation of learned men, of whatever nation, and become enlightened by the illuminated. But he laments, that he must renounce the expectation of these most pleasing entertainments, having now reached the evening of his days.

After an interval of seven years, the Commencement, September 12, was celebrated in public. On this auspicious occasion, the President introduced the literary exercises, in the morning, by a Hebrew oration, on Hebrew literature ; and, in the afternoon, by a Latin oration.

In

In the ensuing vacation, he went to Portsmouth ; where he visited the people of his former charge, in the absence of their pastor ;* preached two Lord's days ; administered the Lord's Supper ; and " exhorted them to stand fast in the evangelical doctrines." He also made a pastoral visit to the dispersion of his dear Newport flock,

BIRTH-DAY REFLECTION.

" I HAVE finished fifty-four years of my pilgrimage on earth ; and desire to enter on my fifty-fifth, with humble reference of myself to the guidance and blessing of the God who hath blessed me all my life. The labours of the presidency were so weighty, the summer past, as that, in August, I was taken off a fortnight by a fever. But it pleased God that I should recover from it. The college has been studious, orderly, and, to an agreeable degree, religious, the year past. —I am continually praying Heaven, that my presidency may be with tranquillity and peace. I take great pains to look carefully
into

* The Reverend Mr. Buckminster—ordained, January 27, 1779.

into the interior state of the college, and to converse with the students, *seorsim*, [apart] both scientifically, and religiously. As the college chapel has devolved on me the year past, I have endeavoured to preach *the unsearchable riches of Christ*, and salvation by the cross, and holiness, as consisting in the supreme love of God, for the innate excellencies, purity, and glory, of his nature and character. I have earnestly and sincerely importuned the youth of this University, to devote themselves to that divine Jesus, who hath loved them to the death. And, praised be God, I have reason to hope the blessed Spirit hath wrought effectually on the hearts of sundry, who have, I think, been brought home to God; and experienced what flesh and blood cannot impart to the human mind.

“During the vacancy in the Professorship of Divinity, I am to labour in word and doctrine, as well as in the several branches of my proper office: So that I have an amazing work. The good Lord strengthen me to it. I am principally concerned, lest I should instil some errors into the numerous youth. For, by the admission of 90 Freshmen, we have a college of 224 undergraduates.

ates. May God give me grace to go in and out before them, in such a manner, as shall be most for his glory.

“I wish for more leisure for piety and the divine life. But I hope I shall never cease to prize Jesus, as my chief joy. To the triune Jehovah I commit the momentary remnant of my days.”

A. D. M, DCC, LXXXII.—ÆTAT. LV.

PROFESSOR Strong having resigned his office, the President, on the 2d of January, delivered a public Lecture, in the chapel, on Natural Philosophy; and, from this time, he gave occasional Lectures on Mathematics and Philosophy from the Professorial chair, till it was filled by the present Professor.

During the vacancy in the Professorship of Divinity, he took the stated care of the college church; and, beside the public exercises of the Lord's day, he delivered a discourse to the members of that church, on some evening in the week preceding the communion. These preparatory discourses were very solemn,

emn, and pathetic ; and delivered with all the tenderness of pastoral and parental affection.

In March, an unhappy occasion was presented for the exercise of his official authority, in the infliction of punishment. But a prompt, decisive, and equitable discipline, by dismembering such students, as had forfeited all claim to their academic privileges, by exacting a humiliating confession from those who were less criminal, and by "establishing a conviction, that the Government had resolution to inflict the highest punishments," restored order to the society.

The Reverend Samuel Wales, of Milford, having been elected Professor of Divinity, on the 12th of June, was inducted into office : an event, which, while highly important to the university, greatly diminished the complicated cares and labours of the President.

On the 17th of October, the President was married to his second wife, Mrs. Mary Checkley, the relict of William Checkley, Esquire, of Providence.

BIRTH-DAY REFLECTION.

"IN the year past I have experienced a variety of good and evil. I have had a numerous

merous college to attend to, and some severity of discipline to administer in the government of it, which has given me sensible distress. I have also had great pleasure, in assisting the education of youth.

I commit myself, and all my concerns, and connexions, to the protection and blessing of a most merciful God. O that I may live to his glory; and be guided by unerring Wisdom, through this life, to a state of immortal blessedness!"

A. D. M,DCC,LXXXIII.—ÆTAT. LVI.

TO order and piety, he always gave his unreserved sanction. The residence of 30 or 40 scholars in town, during the winter vacation, induced him to attend prayers with them, occasionally, at the chapel. Encouraged by his counsel and example, they constantly maintained morning and evening prayers by themselves; though not in the chapel, unless accompanied by one of the officers of college.

M M

By

By the appointment of his Excellency Governor Trumbull,* the President preached the Election Sermon, on the 8th of May. A cessation of hostilities, on the part of Great-Britain, having already taken place, by order of the British king; and a Treaty of Peace, the preliminary articles of which were signed in January, promising soon to terminate a war, which, for eight years, had spread wide devastation through the States of America; a very interesting subject was presented,

* This year the Governor resigned his office, with a dignity becoming a patriotic and Christian magistrate. He was born at Lebanon, in 1710, and educated at Harvard College, where he graduated in 1727. He died in 1785, *Ætat.* 75. Possessing an assemblage of useful talents, he assiduously devoted them to the service of the State, and of his country. In the latter years of his life, he was an intimate friend of President Stiles, at whose house he lodged, during the annual session of the Assembly at New-Haven. The President esteemed him the more highly, for his uniting an accurate knowledge of the Hebrew language, and theology, with his political abilities; and especially, for the union of piety with his patriotism.——It now appears, (May 16, 1798) that his Excellency Jonathan Trumbull, a son of this venerable man, was, the last week, elected Governor of Connecticut. His talents and patriotism are well known; and the State, over which he presides, may justly anticipate an administration worthy of a NAME, recorded in its annals with peculiar honour.

presented, as the theme of discourse, for this auspicious occasion. "The United States elevated to Glory and Honour," is the title of this Sermon,* the design of which is to shew, What reason there is to expect that, by the blessing of God, these States will attain that elevation ; and, That our system of dominion, and civil polity, would be imperfect without the true Religion ; or, that from the diffusion of virtue among the people of any community, would rise their greatest secular happiness, which will terminate in this conclusion, That holiness ought to be the end of all civil government.

Under the first head, he points out the objects essential to the true political welfare of a community—a free tenure of lands—a numerous population—a happy form of government—a just system of laws and jurisprudence—revenue—commerce—industry—removal of causes of civil dissention—a well regulated militia—vigilance against corruption in elections—and, the cultivation of literature ; and shews, that these causes of national prosperity have actual operation, or will, probably, hereafter operate, in the United States.

Under

* Text, Deuteronomy xxvi. 19.

Under the second head, he shews the importance of the true religion to the national prosperity; and, by instituting a comparison between three classes of religions, that of idolatry, that of deism, and that of Christianity, proves the advantages of the last, for producing the highest benefit to mankind, considered as united in civil society, or as destined for immortality.

Convinced, from the commencement of hostilities, that America would ultimately triumph, and having now lived to see the British king and ministry acknowledging the Independence of the United States; a full scope was here given, for the display of his oratory, and of his patriotism. He accordingly spake, out of the abundance of his heart, with a pathos and energy, which so august an occasion could not fail to inspire.

To examine this Discourse, or, indeed, any one of his compositions, by the rigid laws of Criticism, would be to do it an injustice. Unfettered by rule, his manner was entirely his own. Absorbed by his subject, he never paused to select his words, or to balance his periods. From the plenitude of his mind, enriched with a vast variety of knowledge,

knowledge, he “pours out a negligent profusion, certain of the weight, but careless of the stamp.”*

Longinus compares Demosthenes to lightning, which, by sudden and irresistible flashes, bears down all before it; and Cicero, to a conflagration, which, by a sure, though gradual, progress, consumes its object. President Stiles may be compared to a deep, yet rapid, stream, flowing along in an irregular course, often breaking over its banks, and enriching, while it inundates, all the adjacent fields.—“His style,” says his panegyrist, “was polite and copious, though, perhaps, in some instances, rather too diffuse. Either in speaking or writing on interesting subjects, the ardent fire of his genius, and strength of his conceptions, sometimes lifted him above those rules of art, in compliance with which, others may be very learnedly, critically, and exactly, dull and insipid.”†

Let his Election Sermon be read with an equitable regard to the peculiarity of the genius and talents of its author, and it will not fail to interest the politician, the scholar, and
the

* Johnson.

† Professor Meigs' Funeral Oration.

the Christian ; for it contains a fund of political, scientific, and theological truth.

In the course of this summer, considerable additions were made to the college church. It had never been so large, since its foundation, as it was rendered by these accessions. The President, and the Professor of Divinity, had previously entertained great solicitude for this little flock, which was almost entirely composed of members of the Senior class, who were soon to take leave of the University. The admission of eighteen new members from the other classes, within one month, was justly viewed as a very interesting and joyful event.—If the importance of Religion, in a seminary of learning, is duly considered, either as it respects the students themselves, or the community, in which they are becoming formed to act an influential part ; what has now been recorded will not be judged too inconsiderable for preservation. The writer, at least, must charge himself with impiety, should he forget an event, of which he was an eye-witness, and which, he is certain, *caused many thanksgivings to God.*—In a late interview with a worthy minister, who, at the time here referred to, was
a student

a student at college, and who knows the subsequent history of his fellow-students; who then joined the college church; on a particular enquiry of him, concerning their characters, it appeared that, without any known exception, they have steadily adhered to their early profession. *By their fruits,* said the Saviour, *ye shall know them.* Will any, after all, call this *enthusiasm*? Would to God, there were more of it in the world! This is an event, which, to use the language of the excellent Dr. Doddridge, in a similar case, “I behold with equal wonder and delight; and which, if a nation should join in deriding it, I would adore as the finger of God.”*

The President and Fellows having conferred the degree of Doctor of Laws on the Reverend Dr. Price; in a letter to the President, September 29, he acknowledges the honour, with the politeness and modesty which characterized that eminent man: “I hope Yale College, over which you preside, will accept my warmest thanks, for this testimony of their approbation. I should be one of the happiest of mankind, could I think

* Life of Colonel Gardiner.

think that the account given of me so handsomely, in the diploma, did not go beyond any merit that I can justly claim.-----The circumstance, mentioned in your letter, that the honour done me by the College, was granted me at the same time with General WASHINGTON, has made a greater impression upon me, than can be easily conceived. It is a circumstance, that makes the honour distinguishing, beyond all that my ambition could reach to. General Washington's name must always shine among the first, in the annals of the world. It will go down to all future generations, universally applauded and admired. Mine, perhaps, may follow; but it will be but a little way, and at a vast distance."

On Lord's day, November 23, the President makes the following soliloquy: "This is the dominical anniversary of my solemn public dedication to the blessed Jesus, in the profession of his holy religion. This day, thirty-seven years ago, I entered the vineyard. Oh how unfruitful! I do not retract my vows; but would, this day, renew and re-seal my covenant engagements to be the Lord's."

BIRTH-DAY REFLECTION.

“I HAVE, this day, completed the 56th, and entered upon the 57th year of my age. And now that I am advancing in years, I have to recollect the great variety of the dealings of divine Providence towards one; who is *less than the least of all saints*. An infinitely wise and holy God has called me to pass through a great variety of good and evil. May all be sanctified to me: I find great defects to bemoan.

“I am in great doubt, as to my spiritual state, through the prevalence of passion and corruption. Whether I shall ever get to heaven, and, through many tribulations, enter into rest, God only knows. This I know, that I am one of the most unworthy of all the works of God. O that I could be more sincere and perfect, before the Lord!

“The College yet flourishes, consisting of 270 under-graduates. My family has had sickness and health. The College church has had a wonderful work of grace in it, the summer past. I commit myself, the College, my Newport church, and all my concerns, to God.”

A. D. M, DCC, LXXXIV.—ÆTAT. LVII.

THE President's eldest son, Ezra, died on the 22d of August, near Edenton, in North-Carolina. He was a young man of genius and talents, and qualified to make a distinguished figure in his profession at the bar. His afflicted father paid to his memory the tribute of affection and sorrow, in an epitaph, which he composed, and caused to be inscribed on a stone erected over his grave.

In September, he attended the commencement at Nassau-Hall, in New-Jersey; on which occasion, the Corporation of that college conferred on him the degree of Doctor in Divinity, and the degree of Doctor in civil and canon Laws. On this journey, accompanied by Professor Wales, he visited Long-Island, New-York, Philadelphia, and the Moravian Fraternity, at Bethlehem; keeping memoranda, after his usual manner, of whatever occurred worthy of preservation.

Age seemed, in no degree, to diminish his avidity for improvement. A proof of this, and of the facility with which he still acquired

acquired knowledge, appears in his ready acquisition of the French language. Having attended to it, at his leisure hours, from the middle of July, under the direction of a French teacher; in November, he read through the first volume of Robertson's History of America, in French, in five days; and, soon after, Telemachus, in six weeks. He learned this language very opportunely; for, about that time, Mr. Jefferson, then Ambassador at Paris, with whom he corresponded, sent him several volumes of French books: and, in 1787, M. Le Marquis de Chastellux sent him his *Voyages dans L'Amérique Septentrionale*.

BIRTH-DAY REFLECTION.

“THE year past has been a year of various experience, in divine providence—sorrow and mercy. My moral state much as for several years past;—great mixtures of sin and imperfection, with some enjoyment of God, and the maintenance of a general course of the duties of the religious life. I have been very happy in college affairs; and the University has been nearly in as good

good a state, as to literature, religion, peace, and good order, as could be reasonably expected. It pleased God, that I should be called to mourn the death of my eldest son, who died in August, leaving a wife and two children. I have felt a most pungent and tender distress, on this event. May it be sanctified to me, and the surviving children, which God hath graciously continued to me.

“God hath given me much opportunity for occasional preaching, and serving at the altar, which is still my great delight. I love the pulpit, and the table of the Lord, On the 2d instant, I married my daughter Kezia to Mr. Sturges, much to my satisfaction. I commit myself, my family, the College, and my yet destitute Newport flock, to his holy keeping and protection.”

A. D. M,DCC,LXXXV.—ÆTAT. LVIII.

THE Congregation at Newport, having repaired their church, desired the President to preach the first sermon. He, accordingly, visited Newport in the spring vacation, and
preached

preached a sermon,* on the 15th of May, adapted to the joyful occasion.

He proceeded to Bristol, where he met a number of ministers, who renewed the Rhode-Island Convention of Congregational pastors; and, as the scribe of that Convention, he delivered up the records. He was voted a permanent member. On this occasion, he preached the Convention Sermon.

His solicitude for the destitute churches, in the Southern States, having prompted him, in 1784, to send an advisory letter to the writer of these memoirs, then in South-Carolina, counselling him to begin to preach the Gospel: he now offered every aid, relative to his consecration to the work of the ministry. By his advice, application was made to the Corporation of Yale College, which formed an Ecclesiastical Council, and ordained him, on the morning after commencement, in the College chapel, the President making the ordaining prayer.

Gratitude constrains me to this acknowledgment of the early and unvarying patronage

* Text, Haggai ii. 9. *The glory of this latter house shall be greater than of the former, saith the Lord of hosts: and in this place will I give peace, saith the Lord of hosts.*

age of this philanthropic man : and it furnishes an instance, among many, of the activity and extent of his services for the promotion of Christianity.

BIRTH-DAY REFLECTION.

“THROUGH the wonderful patience of Heaven, another year is added to the years of my wearisome pilgrimage on earth. The college has been in a very tranquil state.— I have an extensive and laborious correspondence in the church of God, and in the learned world. My whole life is such an incessant labour, that I have scarcely time to be religious. I hope I am standing in my lot, and fulfilling my day, as an hireling. While operated upon by many motives, from within, and from without, I hope the grace and glory of God are sometimes found among them. But, O the imperfections, the wickedness of heart and life ! Enter not into judgment with me, O God ! for, unless sprinkled with the blood of the Lamb, the merit of my all-glorious and holy Redeemer, I cannot stand in judgment before thee. To this all-atoning blood would I fly, and
take

take refuge in the wounds of a bleeding Immanuel. My sins damp my joys and hopes ; yet, at times, and this frequently, I am blessed with views and apprehensions of the great Jehovah, and the holiness and benevolence of his government, which I would not part with for all worlds. Quicken me, O Lord, in thy statutes."

On the 29th of December, he was called to the trial of losing his second daughter, Mrs. Sturges.

A. D. M, DCC, LXXXVI.—ÆTAT. LIX.

HĒ commenced this year "in sorrow and deep mourning," on account of his recent bereavement. "This holy Sabbath is filled with variety of duties, calling for our whole attention. It is a new year's day ; it is a sacrament day ; it is a day for me and my mournful family to present ourselves in the house of God, with humiliation, and acknowledgments of silent submission to God's holy hand ; and to seek of him a sanctified improvement of this providence, so speaking to me, my bereaved son-in-law, and my surviving family."

Professor

Professor Wales' ill health requiring him to take a voyage to Europe, an additional weight of cares and labours devolved on the President, who was always vigilantly attentive to the theological department.

The Church and Congregation, at Newport, finding it expedient, at length, to relinquish their claim to their beloved pastor, took measures for a re-settlement. Having invited Mr. William Patten to the pastoral office, and he having signified his acceptance; the President, by their united desire, attended his ordination, on the 24th of May. His own pastoral relation being not yet dissolved; at a meeting of the Church, previously to the ordination, the brethren voted to accept his resignation of the ministry; and this relation was now declared to be dissolved by mutual consent. In the succeeding solemnity, he assisted in the laying on of the hands of the presbytery; and gave the charge.

In the autumnal vacation, he took a tour into the States of New-York and Vermont. In this journey, he met with a young man, who had formerly been his pupil at college; and who, as an orphan-child, and a youth of a fine genius, had shared, among many others,

ers, the benefits of his patronage. Delighted with the society of his President and patron, he accompanied him in the northern part of his tour, and became acquainted with his manner of travelling, of which, in a letter, he gives this characteristic sketch :

“ This morning, I had scarcely opened my eyes on the dawn, when my landlord informed me that the President was in town. I started up, mounted a horse, and found him eating his breakfast in a paltry inn, with as much good humour and contentment, as he could have done in a palace.——I shall make no apology for sending you a little history of my ride to Bennington, whither my dear Preceptor allowed me to escort him. As this was a most delightful tour, I dare say that he has furnished you with many curious particulars ; but some, which demonstrate the peculiar goodness of his heart, I am suspicious his modesty has concealed. These, like his other virtues, must be celebrated by his friends.——I shall not tire your patience by a description of the bad roads. In all probability, we had reached C—— without a single adventure ; but lo ! when we least expected, Nature presented a curiosity.

osity. The remains of a mighty tree, laid low in dust, true emblem of fallen greatness, called our attention. We alighted in a moment; found it, upon mensuration, to be upwards of four feet in diameter; and next counting the grains, were delighted to discover that 240 years had been the years of its pilgrimage.—We arrived at C—— about sunset; and, as neither the President nor I make corporeal suppers, we sat down to a very elegant literary repast. Heliogabulus, that imperial epicure, who is said to have expended half a million on a meal, never had any thing to equal this.

“ We determined to take in our route the place where Count Baum, of the Hessians, was defeated, in 1777. Here occurred an instance of the President’s humanity. At one of the houses, where we called to enquire concerning the battle, a gentleman shewed us several human bones, which had been picked up in the fields. The tear of pity stole into the eye of my venerable companion: ‘These, Sir,’ said he to the person who shewed them, ‘are the remains of some unhappy mortal. The desire of glory, or, perhaps, the commands of a tyrant, led
him

him here. He is now no more. Let us forgive the enemy, and respect the man. Perhaps he has left a mother, a sister, or even a tenderer connexion, who, at this moment, is lamenting his loss. How exquisite must their feelings be, did they know, that his bones lie thus neglected, and unburied! For the honour of humanity, Sir, I will give your servant a reasonable compensation, if you will let him bury them in the earth.' The man, to whom this pathetic request was addressed, seemed to feel but little, though he was very clever and obliging. I have, however, the satisfaction to assure you, that, on my return from Bennington, I enforced this request, and saw those mortifying remains of mortality interred in the parent dust. That unfortunate soldier, whose bones, for nine long years, lay bleaching on the heights of Woolomfcoe, has now as soft a bed, as the Alexanders, the Pompeys, or the Cæsars.——While I am among the tombs, let me tell you, we paid a visit to the grave of the Count de Baum. He lies buried hard by the river's brink; and a little rising of the turf, alone, distinguishes his grave.——We were disappointed

ed to see the grave of this great commander so wretchedly neglected ; and, first, thought of opening a subscription, for the purpose of erecting a decent stone : but, being informed that his mother is living, in Germany, the President adopted the resolution of writing to her, through the channel of Sir William Howe.

“ The country round Bennington is highly romantic. In most places, we commanded an extensive horizon—long tracts of low land, variegated with young orchards, decent cottages, terminated by the Green Mountains, the ascent of which is frequently with a slope, truly picturesque. The mountains, here, give us not the idea of the walls of a prison, which I have sometimes had in the high lands, but of vast airy columns, ranged at unequal distances, to support the great vault of heaven. In one of the little drawings I send you, you will find a tolerably good view of the country, and particularly you will observe the slope of the hills, which attracted our admiration so strongly.

“ The President fancied this place bore a strong resemblance to his favourite Palestine ; and drew a beautiful comparison, in terms that were nearly poetical. I have taken the
freedom

freedom of reducing his observations into verse :

'Tis thus, (he cried) as hush'd in soft repose,
 On Zion's plains the sacred Jordan flows ;
 Thus rise his banks, with palms and willows crown'd,
 Where Salem's virgins, to the silver sound
 Of mystic cymbals, danc'd. On every side,
 Thus Juda's mountains rise, in airy pride.
 Thus Olivet, where erst th' incarnate God,
 Retiring with his faithful followers, trod—
 Whence, as in dazzling majesty he rose,
 He saw the sapphire gates of heaven unclose ;
 Wrapp'd in effulgence, met the angelic throng,
 And heard their lyre awake the victor song !”

BIRTH-DAY REFLECTION.

“ ANOTHER fleeting year of my life is now completed ; and, this day, I enter on my sixtieth year. Old age is now come upon me, and I find myself in the decline of life.-----In the religious and divine life, I have been rather stationary ; although, I hope, daily endeavouring to live for heaven.

“ I journeyed, this fall, to Albany, Fort Edward, and Lake George, and made many observations, useful and agreeable. My health, for three months past, has been, and still is, impaired ; and God only knows the issue of my infirmity. May I be prepared for all events !” *A. D.*

A. D. M,DCC,LXXXVII.—ÆTAT. LX.

IN May, he was chosen a corresponding Secretary of the Connecticut Society of Arts and Sciences;* of which he had been elected a member, the preceding year.

His worthy and valued friend, the Reverend Mr. Whittelsey, died on the 24th of July. In addition to all the tender and religious attentions of Christian friendship, during his last illness, the President paid the tribute due to his memory, in a Discourse† delivered at the funeral solemnity.‡

This

* Founded in May, 1786.

† Text, Matt. xxv. 20, 21. This Discourse was printed.

‡ The Reverend Chauncey Whittelsey was born at Wallingford, in 1717; and educated at Yale College, where he graduated in 1738. He was, soon after, elected a Tutor in that seminary, in which office he continued six years. "He was an excellent classical scholar, and was well acquainted with the general cyclopedia of literature."§ He was ordained, March 1, 1758, a pastor of the first church in New-Haven, where he continued in the ministry nearly 30 years. "He devoted himself to the work, and applied to the theological studies, and the duties of the pastoral office, with an ardour, zeal, and assiduity, equalled by few, and exceeded by none."||—"He was distinguished as a gentleman, scholar, Christian, and divine."¶

§ *President Stiles' Sermon.*

|| *Ibid.*

¶ *Dr. Dana's Sermon on the death of Mr. Whittelsey.*

This year also died at Boston, his friend and correspondent, the Reverend Dr. Chauncy.*

A. D. M, DCC, LXXXVIII.—ÆTAT. LXI.

HIS fondness for investigation, and his acquaintance with history and antiquity; appear in a correspondence, between him and Noah Webster, Esquire, (well known by his philological and various other publications) on the subject of the fortifications recently discovered in the western country. This correspondence was published in the American Magazine, in 1788.

The Society, at New-York, for the manumission of slaves, “wishing to shew their respect

* The Reverend Charles Chauncy, D.D. was ordained to the pastoral care of the first church in Boston, in 1727, and died in 1787, Ætat. 83. Memoirs of his character, by the eminent author of the AMERICAN BIOGRAPHY, may, in due time, be expected by the public, which must learn with pleasure, his “intention to introduce,” into that extensive and important work, “a History and Biography of Harvard College.”—The first church in Boston has sustained a great loss, in the late death of their respectable and much esteemed pastor, the Reverend Dr. Clarke, who was settled a colleague with Dr. Chauncy, on the day of Dr. Stiles’ induction into the presidency.

respect to gentlemen, who are eminent for their attachment to the rights of men in general, and particularly to those who espouse the cause of the enslaved Africans," admitted Dr. Stiles as an honorary member.

At the commencement, in September, the Corporation of Yale College conferred the degree of Doctor of Laws on the enlightened and patriotic statesman, JOHN ADAMS, now President of the United States. In his letter of acknowledgment to President Stiles, he pays a handsome tribute to the University, and to the State of Connecticut: "If this honorary degree is, as you inform me, to be considered as a token of affection and esteem, I shall certainly hold it among the most precious of things; since nothing can be more pleasing to me, or more satisfactory to my highest ambition, than the approbation of an University, which has distinguished itself in literature, among the foremost in America, and which is the light of a Commonwealth that I esteem the purest portion of mankind."

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BIRTH-DAY REFLECTION.

———“WHEN I review my life, from my earliest years to this day, I find it filled with the care, protection, and goodness of Heaven—filled with infirmities of body and mind—filled with imperfection and sin. My sins are so numerous, so constant, so prevailing, and so uncontrollable, that I am covered with remorse and confusion. I know that the atonement and merits of my Redeemer are all-sufficient ; and so they are for all the miserable in hell. But, the imperfections, follies, and iniquities of my life, and of my very heart, excite in me great doubts and fears, lest I shall prove a cast-away. I keep up, indeed, a constant, daily, and unremitted course of prayer, reading of the Scriptures, meditation, and mental devotion ; and am habitually seeking God’s grace, and energetic influence, to enlighten and sanctify me. But, alas ! how little progress do I make in religion !

“Every year is filled with experience of the care, of Providence. My health has been not worse, but rather better, the year past, than the year preceding. All my chil-

dren are at home with me. I am full of concern for their virtue, in this critical period of their lives: May God mercifully preserve them.—I have been favoured with a competency of the good things of this life. The College is, and has been, in a good state. I am blessed with friends; and hope I have not disobliged an extensive and numerous acquaintance.—I contemplate the public affairs, and the state of the churches, with very considerable complacency; and yet there are in both, aspects that mingle pain with pleasure. New divinity excesses, on the one hand, and Socinian errors, on the other, chequer the state of the churches. I leave all with Jesus, in whom are my only hope and trust. Oh that I may approve myself a humble, sincere, and faithful servant of so divine a Master! to whom I renewedly consecrate myself.”

A. D. M, DCC, LXXXIX.—ÆTAT. LXII.

CONVINCED, by observation and experiments, that the culture of silk might be carried on with success and profit, in New-
England,

England, he, this year, took great pains for the extensive distribution of mulberry seed, as the first step towards this manufacture. He sent an estimated quantity of seed to eighty ministers, in Connecticut, with a printed circular letter, desiring them, by themselves, or by such persons as they might employ in their parishes, to sow, each, a nursery of 4000 trees in a parish, on this condition, That, at the end of three years, three quarters of the trees, then living, belong to the planters, and one quarter to be distributed *gratis*, in the respective parishes.

About midnight, June 10, his house was struck with lightning. A rafter, in the garret, was torn out the whole length, from the chimney to the eaves; and one of the floors was splintered. The lightning ran down the chimney in two of its funnels, and down the side of the house to the ground. No person received any injury. "It pleased God," saith he, "to preserve me and my family: Through his gracious providence, we escaped instant death, although all of us were surrounded with such a profusion of the electrical fluid, that it was next

to a miracle that we were preserved." With this great preservation he was sensibly affected; and to his expressions of gratitude, he adds the pious petition: "May we devote our spared lives to the glory of God, and consider this as a merciful admonition of Heaven to be prepared for sudden death!"

In the autumnal vacation, he visited New-York, where he derived much pleasure from an interview with the President of the United States, and an attendance on the Congress, then in session.

President Washington being at New-Haven, October 17, on his tour through the Eastern States, President Stiles composed a respectful address; and, accompanied by the Congregational ministers of New-Haven, presented it to him, in their name.

BIRTH-DAY REFLECTION.

"THE year past, I have been the subject of great mercies. My constitution, labouring with infirmities, has rather meliorated.— I have had some confirmation in religion; and hope I have, in some measure, by the grace of God, improved in the divine life.

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My hopes of heaven are rather brighter ; and, by God's grace, I have been enabled to live more serenely, and with a more uniform and devoted sincerity. But still, oh my imperfections !—The good Lord pardon, strengthen, and establish me in persevering virtue and holiness.—I renewedly devote myself to that God, who hath kept me to old age. May his grace abound to a most unworthy disciple of the blessed Jesus.”

A. D. M, DCC, XC.—ÆTAT. LXIII.

TO his old and respected friend Dr. Franklin, he wrote a letter, January 28, soliciting his portrait for Yale College. In this letter, he delicately expresses his desire to know the Doctor's sentiments on Christianity. “ You know, Sir, I am a Christian ; and, would to Heaven, all others were as I am, except my imperfections. As much as I know of Dr. Franklin, I have not an idea of his religious sentiments. I wish to know the opinion of my venerable friend concerning Jesus of Nazareth. He will not impute this to impertinence, or improper curiosity,

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in one, who, for many years, has continued to love, estimate, and reverence his abilities, and literary character, with an ardor of affection. If I have said too much, let the request be blotted out, and be no more."

The Doctor, in his reply to the President, March 9, observed, "I do not take your curiosity amiss, and shall endeavour, in a few words, to gratify it.—As to Jesus of Nazareth, my opinion of whom you particularly desire, I think the system of morals, and his religion, as he left them to us, the best the world ever saw, or is likely to see; but I apprehend it has received various corrupting changes; and I have, with most of the present Dissenters in England, some doubts as to his divinity."

Dr. Franklin died on the 17th of April, the same year.*

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* Benjamin Franklin, LL. D. and a member of the principal literary Societies in Europe and America, was born in Boston, January 6, 1706, and lived to the advanced age of 84. The fame of this great man, as a *philosopher* and a *statesman*, is spread through both hemispheres. One line (applied to him, if I rightly remember, in a French medal) presents him strongly to view in both characters: *Eripuit fulmen cælo, sceptrumque tyrannis.*

In August, the President assisted in forming a Society for the abolition of slavery; and, with fourteen others, signed its constitution.

BIRTH-DAY REFLECTION.

“I AM, this day, 63 years old, and am entering on the 64th year of my age. It is with God, whether I shall live to see the end of it. Every year of life brings its various experience, as well as advances us, by a swift progress, to the eternal world. In the course of the last year, I have experienced much of the goodness of my heavenly Father. I have lived to the grand climacteric. For four years past, I have been in a decline, as to health; but it has pleased God that, contrary to all expectation, it has become meliorated.—I have married my daughter Mary, to ————— the Reverend Mr. Holmes, and parted with them both, for the distant and dangerous climate of Georgia. I commend them to the grace of God; as I do also my absent son, now on a voyage to Great-Britain.—I have had more satisfaction and comfort, as to religion, for the year past, than formerly.—Three of my daughters

daughters have made profession of religion, and joined the church. Amidst many troubles, I have, through God's good providence, enjoyed many blessings. May I live devoted to that God, who is the length of my days, and the foundation of all my hopes."

A. D. M,DCC,XCI.—ÆTAT. LXIV.

ON the day after the public commencement, September 15, the President attended at the College chapel, as a delegate, at a convention of delegates of the General Assembly of the Presbyterian church in the United States, and of the General Association of the State of Connecticut. The object of this convention, was, the establishment of an explicit union and intercourse between these two ecclesiastical bodies, and the churches with which they were connected. Among other articles, in the result of this convention, it was recommended, That effectual measures be mutually taken, to prevent injuries to the respective churches, from irregular and unauthorized preachers; and, to promote this end,

end, that every preacher, travelling from the limits of one of these churches, into those of the other, be furnished with recent testimonials of his regular standing, and good character, as a preacher. It was also agreed, That each body should, from time to time, appoint a committee of three members, who shall have a right to sit in the others' general meeting, and make such communications as shall be directed by their respective constituents, and deliberate on such matters as shall come before the body; but shall have no right to vote. "We wished," says the President, "to have comprehended the respectable Synod of the Dutch churches, perhaps 80 or 100, in this union: but, though we have a cordial and fraternal love and respect for them, this is not yet effected. I could wish, also, the fraternal comprehension of the German churches, both Lutheran and Calvinistic. Perhaps it may, in time, take place. When will the happy time come, when all who love our Lord Jesus Christ in sincerity and truth, will also love one another, and live together as brethren, indulging one another our religious peculiarities, when we find that we are grounded and united in

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those few great principles of our holy religion, which will carry us all up to the realms of harmony and peace, to that blessed world, where our trifling differences will be all absorbed in higher light, and universal love!"*

These remarks evince, that he continued, through life, to cherish those divine principles of Christian liberality and benevolence, which he had very early imbibed, and which uniformly gave a lustre to his religious character. †

On the anniversary of his public profession of religion, he has the following reflections: "May I never forget the solemnity of my dedication to God; never forget, that the vows of Jesus are upon me! Now, that I have been in the vineyard forty-five years, I would not be disunited from the blessed Saviour, nor retract my vows and covenant obligations, for all worlds. Oh that

* Letter to Professor Ebeling, March 20, 1795.

† This year died Mrs. Catharine Macaulay Graham, whose character, as an authoress, and an advocate for liberty, is well known to the world. She solicited a correspondence with President Stiles, which was maintained for several years; and expressed great regret, that, in her tour through the United States, after the revolutionary war, she missed of an interview with her congenial correspondent.

that I had lived better!—The good Lord pardon, purify, have mercy on a finning and repenting, a repenting and finning, a reforming and relapsing, a variable and worthless professor; who yet, if he knows his own heart, in his calm moments, wishes to be the Lord's, wishes to be purified from all iniquity, and to live a holy life."——

BIRTH-DAY REFLECTION.

“THE year past, I have been less weighed down with infirmities, than the preceding year. I have experienced many mercies granted to me and my family. My daughter returned from Midway, in Georgia. My son in law, Mr. H——, having resigned his ministry in Georgia, on account of the climate, has an immediate call to settle in the pastoral office, in the church of Cambridge, near Boston, which he has accepted. Thus graciously hath God ordered with respect to these my children. My son Isaac returned from sea; and, last week, I had all my children about me at my table.——God hath enabled me to purchase a house, to leave to a bereaved family, when
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God shall take me to himself.—I have been comfortable in College administrations.—I have, blessed be God, had some singular spiritual comforts, and more satisfaction as to my spiritual state. May God confirm me in grace and holiness, and in a good hope, an undeceiving hope, of a happy immortality.

“Through the lengthened patience of a holy God, my life has been protracted to old age. May God not forsake me, now that I am old and grey-headed. The nearer I approach to that awful, and oh that it may be a glorious, eternity, before me, the more may I be abstracted from this world, the more heavenly minded may I become, and the more, by divine grace, fitted for the world of holiness, rest, and peace. May the solemnities of eternity come with a daily increasing weight upon my soul, and urge me to more vigilance and vigour in the divine life.—To the most high God, and to his grace, I commit myself, my family, the College, the church of God, my all. May I be entirely devoted to the divine Jesus. Amen.”

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A. D. M, DCC, XCII.—ÆTAT. LXV.

THE travels of the learned Bruce furnished the President a rich and copious repast. He read them with great avidity, and copied the most valuable parts, particularly the maps, into his Literary Diary. In April, he addressed a letter to Mr. Bruce, to solicit more explicit information on some points of Abyssian geography and history. He enquires, whether there are any bishops in Abyssinia, besides the Abuna; and whether the priests ever ordain, or join with the Abuna, in the admission either of presbyters, or deacons?—What is the number of the clergy, collectively, through all parts of the empire; the number of the two orders of monks, St. Eustatius, and Dibra Libanos; the number of inhabitants for the whole collective body of kingdoms and provinces, subject to and acknowledging the sovereignty of the king of Abyssinia?—What proportion there is of Christians, and what of Pagans; and whether the Negro Pagans and Arab Pagans have the same Sabeian religion?—What proportion the Galla and Shangalla together may make; the
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same for the Arabs, as distinguished from the Abyssinians?—Have the Jews, of Sammen, any synagogues, or places of worship? Have they the anniversary feasts, as well as Sabbaths? Have they a liturgy, and priests, and sacrifices?

He then gives a learned discussion respecting the field of Matthew's apostolical labours; and, Bruce having shewn that it could not be Abyssinia, he judges it must have been Meroe. He, accordingly, asks the learned traveller, if he has any recollection, whether the Shaws of Abyssinia have any notices of Matthew, as labouring at Meroe? Whether it may not be received by them, that he converted that part of Africa, though not their country? Whether there may not be found some reliëts of oppressed Africans of St. Matthew, in lower Ethiopia? And, whether he found any account, in Abyssinia, of the extirpation of Homerites from Arabia?

The General Assembly of Connecticut, in May, passed an Act "for enlarging the Powers, and increasing the funds of Yale College." This Act granted to that Seminary a very generous donation, on condition

tion that the Governör, Lieutenant-Governor, and six senior Counsellors, be associated with the Corporation, in the Collegiate government. The President, who had not expected such propofals from the Legislature, as would meet the views of the Corporation, or coincide with their judgment of the original intention of the charter, was agreeably impressed with the first view of this Act. He considered it "a grand and liberal donation, and a noble condescension." "It will do, said he, and will be finally accepted. It may be mutually beneficial, by preserving a religious Magistracy, and a more catholic Clergy. It will unite Moses and Aaron. It will extinguish the jealousy of the civilians towards the clergy; and promote a friendly disposition towards the College throughout the State."* The event confirmed the exactness of his judgment.

The General Association of the State of Connecticut chose President Stiles one of a committee of four to the General Assembly, to solicit its sanction of a general contribution throughout the State, for the purpose of

* Literary Diary. See a particular account of this Revolution, in the History of Yale College, subjoined in the Appendix.

of supporting missionaries to the new settlements, in the northern and western parts of the United States. The petition was granted. An Act was passed, authorising contributions for three years: considerable sums were raised: and the President acted as one of the stated committee of the General Association, for the purposes of receiving the contributions, directing the missions, and settling accounts with the missionaries. He improved with pleasure this favourable opportunity of exerting his influence for the diffusion of religious knowledge, and for the early establishment of Christian churches.

In October, he was elected a corresponding member of the Massachusetts Historical Society.

BIRTH-DAY REFLECTION.

“HAVING, this day, arrived to the end of the 65th year of my age, I have employed it in re-meditating the mercies of God to me through my life.—Through the great goodness of God, my health has been considerably meliorated, during the past year; and, though still encompassed with frequent
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and threatening infirmities, I have been better, this year, than for six years past. But I am now arrived into real old age ; and must soon expect to finish the transitory scene. Every thing reminds me of my departure hence. I continue, to a degree, in an uncomfortable and doubtful state, as to my prospects of immortality. Yet, blessed be God, I feel more and more established in my belief of the great and momentous things of religion. I think I have more religious comfort and serenity : I hope I am making some progress in the heavenly and divine life ; and that it is my daily care, to live devoted to God, and the Redeemer, whom, though I have not seen, yet, I think, I ardently love, and to whom I desire to be devoted, for time and eternity."

A. D. M,DCC,XCIII.—ÆTAT. LXVI.

A RESPECTABLE gentleman, of South-Carolina, wrote, about this time, to the President, on the subject of erecting a monument to the memory of John Dixwell, Esquire, one of King Charles' Judges, who lies bur-

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ied in New-Haven. This letter induced the President to bestow particular attention to a favourite subject, the history of the three patriotic exiles, Whalley, Goffe, and Dixwell, who, having been proscribed as the murderers of the king, fled to America for an asylum. So profound a secrecy had been uniformly observed concerning these unfortunate men, (the mention of whose names, when living, might have exposed them to death, or the discovery of whose graves, when dead, might have rendered their ashes liable to violation) as had occasioned the story of their adventures, and of their sufferings, to be almost wholly unknown. The select few, to whom the secret was originally entrusted, handed it down with singular care, by verbal tradition; and from the present living depositaries it remained to be recovered.

Contemplating with admiration the characters of men, whom he considered as the martyrs of liberty, the President had, for many years, been assiduously collecting, in different parts of New-England, all the notices of them which he could possibly discover. His address was too skilful, not to meet with success. He drew out such information

formation on the subject, as few others could have obtained. Still, however, it was incomplete.

The reason for secrecy no longer operating, since the Independence of America had become established, and the graves of the enemies of tyrants were sure of protection, if not of veneration; the difficulty of obtaining the history of these Judges became sensibly diminished. The task, which, twenty years before, would have been impracticable, was now undertaken with a prospect of success, and furnished an agreeable occupation to a mind, passionately delighted with investigation, and glowing with the love of Liberty.

Whoever has the curiosity to know all that probably can be known, respecting these exiles, together with the President's sentiments on civil liberty, may be gratified, by the perusal of his History of these three Judges, published in 1795.

About this time, he translated from the Greek, two letters of Dionysius the Areopagite, on the miraculous eclipse of the sun, at the Saviour's crucifixion; and wrote a Dissertation, to prove the authenticity of these letters.

letters. These manuscripts, and some others, were found in the President's cabinet, after his death, sealed up, and directed to me for correction and publication.

In the autumnal vacation, he visited his children at Cambridge.

BIRTH-DAY REFLECTION.

“OF the unmerited patience and long-suffering of God, another year has been added to the days of the years of my pilgrimage on earth. It has been a year of, perhaps, rather less infirmity, and more tranquillity, than several years past. I have sustained the cares and burdens of office, as well as I could expect. At times, I have had some improving and very satisfactory views of divine things.-----I had an agreeable visit to my children at Cambridge, and to Boston and Newport; and met a kind reception among gentlemen of literature, and my numerous acquaintance.-----The College is in a good and regular state; and I have lived to see a new college edifice, built since last spring. I have blessings in my family, and abundant reason for gratitude to
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the Most High, for continuing a life so sinful. I desire renewedly to devote myself to God, and commit myself to his care, protection, and blessing. May I be prepared for eternity.”

A. D. M,DCC,XCIV.—ÆTAT. LXVII.

IN recent histories of Hindustan, the President found a new account of a colony of Jews at Cochin, on the coast of Malabar, in the East Indies. He had seen and examined the *Fac Simile* of a public edict, of some of the Malabar princes, or charter of liberties and privileges granted to and holden by them, written in the Hebrew letter, and engraven on metal plates, which shewed that the Hebrew writing and character continue among them to this day. Long desirous of ascertaining the sacred chronology, so diversely given in the Hebrew, Septuagint, and Samaritan copies of the Old Testament, he judged that the subject might receive some illustration from these Jews. It appeared to him not improbable, that they have a copy of the Pentateuch,

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in Hebrew, and that this has been transmitted and preserved among them, as was that of the Samaritans, from the times of Salmanafer.

Having lately procured the Gentoo Laws, and the Dissertations of Sir William Jones, President of the Asiatic Society, which he had read with peculiar delight; it now occurred to him, that this learned and inquisitive Orientalist would readily undertake the enquiries which he wished might be prosecuted. He, accordingly, addressed him, on the subject, in a letter dated the 18th of January.

He expresses a great inclination to see a copy of the patriarchal ages and chronology, as found in the Pentateuch of Cochin; and, with his usual politeness of address, asks Sir William's kind offices, in obtaining for him this gratification. Though Cochin is at some distance from Bengal, yet, by the assistance of some of his learned connexions, visiting that coast, the President judged he would be able to effect the desired object. Having pointed out what particular parts of the Pentateuch he wished to be copied, he expressed a desire to have them in the very character

character in which they are found in the manuscripts, whether the present Hebrew letter, or of another oriental paleography; and to know whether their copy was obtained from the modern Jews, or whether they have been possessed of it in another line of derivation from the days of Nebuchadnezzar. He wished, also, for a list of any and all other books of the Old Testament, in their possession, of this original derivation. He judged it not improbable, that they have the books of Joshua, Job, the Psalms, and, perhaps, the writings of Solomon. "St. Thomas found a Hebrew damsel singing Hebrew Psalms at the court of an Indian Prince, at Cranganore, near Cochin."

By a moderate computation, according to the Samaritan Pentateuch, he fixes the dispersion at Babel, when the origination of all nations commenced, to be 3,000 years before the Christian era. To this subjoining 1790, or 1800, we have 4800, coming up nearly to the Caliyuga.* The Samaritan can furnish another 100, if necessary. If the Cochin Pentateuch should verify this,
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* See the Note in page 136, where *Colle Jogue* has the same meaning as *Caliyuga*.

it would be, in his view, a valuable acquisition.

The active mind of the President could not be limited to a single enquiry. He believed that the very ancient and extensive nations of the East were in possession of vast treasures of literature;* and while, for many years, he had regretted that their history and learning had been so long neglected, he had availed himself of all possible means of information on the subject. But, hitherto, he had stood alone. Having now commenced an oriental disquisition, with a fair prospect of success, he dwelt on it with a glow of pleasure, of which few minds could have been equally susceptible. Addressing himself to one, who, to use his own expression, was "like-minded," he solicited of him such various researches in the east, as he had long wished to see prosecuted.

It is pleasing to find him, under the auspices of this eminent man, repeating, with animated hopes, the same enquiries, which
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* Ibi [i. e. a *Syria Gangem* usque et ultra] thesauri cognitionis ditissimi amplissimique ab oculis Europæorum—celati latent. Inaug. Orat.

he had unsuccessfully made, nearly thirty years before. In some manuscript letters, written by the Moravian brethren, at Sa-repta, on the river Volga, a little above Astracan, he found, that the Calmuc Tartars, in those regions, have priests and writings, in great abundance; that they seem to be of a derivation from the northern regions of Tibet, use the Tangutish language, and write what they call the Mongulian character; that, though they live in a wandering and barbarous manner, they are far from being an unlettered people, but make use of letters and writings almost as freely as the Arabians, Perses, and Armenians. Fabulous as are their accounts of creation, and of the history of the world, he judged that they have a mythology, cosmogony, and chronology, of a derivation which cannot be traced to the Scriptures, nor, he suspected, to the Bráhmans; and that some lights might, perhaps, be obtained from proper enquiries among that people, and their writings. "Indeed," adds he, "I hope the present ardour for investigation and discovery will not give out, until we shall have accomplished the examination of all nations,

and an universal perustration of the terraqueous globe ; and until all the literature, and history, and laws, of all nations, shall have been collected, and delivered over into the treasury of the Republic of Letters, for the common participation and benefit of all mankind."

"In this view," he continues, "I am extremely pleased, and even ravished with the new literary institution of the Society at Calcutta. With great delight have I read and feasted upon some fruits of their learned labours, in your two volumes of Dissertations ; and anticipate, with the most pleasing and assured confidence, the augmentation of the Sciences, and the enlargement of the knowledge of Man, by their literary researches, and liberal communications."

A memoir of M. Vansittart, with a note of Sir William Jones,* rendering it probable, that the Afghans, about Kandahar, are the descendants of the Ten Tribes, rekindled an ardent desire, which the President had had many years, that a more thorough and effectual search should be made after those lost tribes ; as, from the prophecies, he had

no

* See page 159.

no doubt of their future re-gathering, and of the re-assemblying of the whole Twelve Tribes into the Holy Land. "Every part of the terraqueous globe," he observes, "has been so thoroughly travelled, and examined, that we know they are not to be found in Europe, Africa, America, nor in any part of Asia, unless upon the territory between the Caspian Sea, and the empire of China, and north of India and Persia; unless, perhaps, on the extensive territory between Persepolis and the Indus. I have long wished to have this territory, especially from the Caspian eastward, and north of India and Tibet, travelled by some persons of Hebrew literature, and of sagacious discernment of national character, who may discover such national distinguishing traits, as you, Sir, have in the Afghans, who, from your account, I doubt not, are of Hebrew original, and of the Ten Tribes. Your situation, in the oriental countries, gives you an advantage for the prosecution of this research: and I hope for more fruits of your enquiries on this subject."

The Zodiac, and much of astronomy, he believed to be antediluvian; and judged that

that researches in the East might serve to throw light on this science. “India, as well as Chaldea and Egypt, had the celestial sphere decorated with the constellations, from early antiquity. Atlas was not the first that carried the heavens upon his shoulders. The stars, from the beginning, were fixed on the globe from actual observations of their appulses to the graduated meridian, their right ascensions, and their latitudes, or declinations. Within five hundred years from the flood, the precession of the equinoxes, or solstices, must have been strongly noticed by observing nations. Had we the 1900 years’ observations of the Chaldeans, which Alexander found at Babylon, and which Callisthenes sent to Aristotle, I doubt not we should find notices of the equinoxes and solstices among the fixed stars, at a much earlier period than Hipparchus. The destruction of the Alexandrian Library has lost all the Egyptian observations of the solstices, made by the obelisks, wherein the same thing would be found. The ancient European nations knew little or nothing of Astronomy. We are left, therefore, to look only to India, and China, and perhaps Siam,

Siam, for the preservation of any ancient observations, in point to this purpose.”

Having given, in the form of suppositions, his own idea of the origin and progress of Religion, Language, Writing, Agriculture, the mechanic Arts, and the liberal Sciences, and the reasons of his hypotheses, in a discussion which discovers his profound knowledge of history and antiquity, he remarks : “ Upon the statement of these suppositions, it may be thought worthy of the enquiry and researches of the Literati, whether all the original *notitiæ* of these things are irrecoverably lost. The West has been thoroughly searched ; you will look for them in the East.”

Speaking of the primeval knowledge, which he conceived to have been transmitted down to posterity from the patriarchal age, he says, “ It has been, for the substance of it, preserved to these ages. There have been resurrections, flourishings, and vanishings, or declensions, of this Literature, in different places and ages. Sometimes a Ptolemy has revived it ; sometimes an Ulugh Beg. Sometimes Science has flourished at Heliopolis and Alexandria ; sometimes at Chaldea
and

and Athens ; sometimes at Samarcand and Benares. But the original erudition has, for ages, been mixed with so many human hypotheses, and fictitious improvements, that it now requires the rigidity of a chymical process, to analyze and recover the original principles of first derived knowledge. But the analysis is worthy the labour ; and gold is to be found, in the end, to reward our toil."

Towards the conclusion of the letter, an adequate view of which cannot here be given, the following paragraph is, at once, illustrative of its design, and of the literary character of its author.

"Long have I experienced, that I could not find any man who would go with me the lengths, in these enquiries, which I wished. Long have I found, that I could not proceed in them alone ; more especially, for want of materials to digest. And, therefore, with ineffable pleasure and delight, have I at last found, that your Society has taken the matter up in earnest, with an immediate success, and with a happier prospect, than has ever hitherto opened upon the learned world.

But

But much yet remains.* The Tartarian, Scythian, and Bactrian hive is yet more thoroughly to be searched and explored. Persia, India, Tibet, Siam, China, are not half studied yet : an abundant harvest remains ;

* The learned Dr. Watson, Bishop of Landaff, whose useful and elegant publications are highly estimated on both sides of the Atlantic, entertained similar sentiments : “ We yet know nothing, or next to nothing, of the treasures of eastern learning ; but, from what we do know, there is no reason why we should be deterred from endeavouring to know more.—We owe Algebra entirely to the Indians, or Arabians. Chymistry, Medicine, Natural History, Geography, and many of the most abstract Sciences, are indebted to the Arabians, if not for their birth, at least for their support and protection, when they were abandoned by all the States of Europe. It is said, that the Arabians translated into their own language, the most celebrated works of all other nations. If this be a fact, and the learned admit it as such, have we not great reason to believe, that many monuments of Roman, Grecian, Egyptian, and Chaldean literature, may be preserved in the Arabic translations, though the originals are irrecoverably lost ? No language, not even the Grecian, after the conquests of Alexander, had ever so extensive a spread as the Arabic, after the victories of Mahomet.—But I forbear to enlarge on a subject well known to you all ; nor will I remind you of the utility of the Oriental learning in the interpretation of Scripture ; it being acknowledged, that the best commentators, either of ancient or modern times, from St. Jerome to the present Bishop of London, are those who have been the most conversant with Hebrew, and the other sister tongues.”

mains ; and the very *Gleanings of the grapes of Ephraim may be better than the vintage of Abiezer*. Although Du Halde and the Jesuits have given us much valuable information of China, and Kœmfer of Japan, yet much remains to be discovered, both of their policies and learning. I have great hopes from the Astronomers, who, last year, accompanied the Ambassador from the King of England to the Emperor of China ; especially as I understand he is gone forth on a literary, as well as commercial and political, embassy. I hope soon to see the further publications of the Calcutta Society. I long ardently for a further acquaintance with the writings of Vyasa, the Plato of India, and of Buddha, and of the Siamese."

This literary epistle, consisting of more than 70 pages in quarto, was sent to Calcutta, soon after it was written, directed to the care of the Honourable Suetonius Heatly, Esquire, chief judge of appeals at Decca, Bengal, a gentleman with whom, in early life, the President was acquainted. But, before it reached India, Mr. Heatly, and
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the great Sir William Jones, were no more.*

The letter, however, was not neglected. Anthony Lambert, Esquire, the administrator of Mr. Heatly's estate, and a member of the Asiatic Society, took particular care to forward it to the President of the Society, who caused it to be read at the first meeting after its receipt. Mr. Lambert wrote a very polite letter to President Stiles, which reached

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* Sir William Jones died April 27, 1794, at the premature age of 48. "Endowed by nature with a mind of extraordinary vigour, he, by unwearied industry, aided by superior genius, successfully explored the hidden sources of Oriental science and literature; and his attainments in this interesting branch of learning were such as to place him far beyond all competition, the most eminent Oriental scholar in this, or perhaps any other age.—Unlike many other literary characters of the age, Sir William was a sincere and pious Christian; instead of labouring, by his writings, to propagate the doctrines of infidelity, as has been a favourite practice with some modern philosophers of reputation, he was desirous to lend the scriptures his utmost support; and, in one of his latest annual discourses to the Asiatic Society, he has done more to give validity to the Mosaic history of the creation than the researches of any contemporary writer."

New-Haven a few months after his decease.*

Professor Wales, having, for two years past, been afflicted with an epilepsy; to such a degree as to incapacitate him for the duties of his office, closed the scene of his sufferings, and of his life, on the 18th of February. This event was tenderly affecting to the President, who had seen the meridian glory of this eminent man; and who had equally admired his talents, and prized his friendship.

He

[* EXTRACT.]

Calcutta, Dec. 4, 1795.

SIR,

As Administrator to the estate of my much lamented friend, the late Mr. Heatly, I had the honour to receive and forward to the President of the Asiatic Society, your learned Address to the late Sir William Jones, respecting the Jews of India, and the probability of their possessing an original Hebrew copy of the Pentateuch. Your letter was read at the first meeting of the Society, after its receipt, and will be answered by Sir John Shore, (who is at present the President) as soon as he receives replies to the enquiries he has directed to be made at Cochin and Cranganore, respecting the points which your laudable zeal wishes to have ascertained.—As it may be some time before you can receive the desired information, I thought it might be satisfactory to you, to know, that your address had been deposited amongst the Researches of the Society; and that every attention had been paid thereto.”

He was an excellent preacher ; and, by his distinguished abilities, in union with exemplary piety, he added lustre and dignity to the theological chair. His discourses were the result of close thought, and laborious study. Methodical, without stiffness ; clothed in language chaste and nervous ; and pronounced with a singular solemnity and energy ; they were admirably adapted to the purposes of instruction and persuasion.—Those students who sat at the feet of the Professor, with the present writer, will, with him, drop a tear to the memory of this venerable teacher, to whom they are indebted for instructions, than which, whether addressed to them as students in theology, or as immortal beings, none could be more worthy of a perpetual remembrance.

At the Professor's funeral, the Reverend Dr. Dana preached a Sermon, and the President pronounced a Latin oration.

One of the students* having suddenly fallen a victim to a malignant disorder, which had now become epidemical, and mortal, among
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* A youth of promising hopes, the only child of my much respected friend, the Reverend Mr. Backus, of Somers. Friendship weeps at the recollection of the exquisite parental sorrows, excited by this premature death.

the inhabitants of New-Haven, and excited a general alarm; the President, April 2d, dismissed the students, informing them, that such as should remain might receive the usual instructions; and discontinued the regular exercises of college till the end of the approaching vacation.

This event gave an opportunity for a new proof of the affectionate attachment of his distant friends. Alarmed at the impending danger, they wrote to him, foliciting his immediate attention to himself and his family; and cordially presenting them an asylum. Newport, embosoming a flock, which could never forget a beloved pastor, and Saybrook, the residence of a respectable and much esteemed kinsman,* were foremost in this benevolent office. "How wonderful the provision and care of Providence for me and my family," writes the President, "in exciting this kind attention of my former friends!"

His family, however, remained in town, till the prevalence of another epidemic disorder;

* The Reverend Mr. Devotion, who held a regular and affectionate correspondence with Dr. Stiles, for many years.

der; which, in August, succeeded the former, and, like that, made great devastation among the inhabitants. The students were again dismissed; and the President's family found a ready reception among their friends. The disease was so far abated in September, that the commencement was publicly celebrated.

Among the salutary effects of the revolution at Yale College, was an enlargement of the fund for the Professorship of Mathematics and Natural Philosophy. To the great relief and satisfaction of the President, this important office, the principal labours of which had long devolved on him, now became filled. Josiah Meigs, Esquire, who had given ample proof of his talents in this department of science, while in the tutorship, and by a series of philosophical lectures, delivered afterward in the College chapel, was elected to the Professorial chair. On the 4th of December, the President, in a Latin oration, inducted him into office; and delivered him the keys of the philosophy chamber, and of the apparatus.

BIRTH-DAY REFLECTION.

“YESTERDAY I entered on the 68th year of my earthly pilgrimage, with, I hope, serious, as certainly with affecting thoughtfulness ; though avocations prevented this anniversary memoir till to day. Every year is filled with abundant experience of the protecting goodness of the Almighty. The last year, He hath been pleased to favour me with rather more health than in several of the latter preceding years. I have been preserved, and all my family, through the dangerous contagious sickness of the yellow fever, which raged in this city, especially in August, September, and October, and produced 63 deaths out of 160 patients. In the Spring, the scarlet fever raged, and was very mortal. The mortality here, the year past, has exceeded any thing in memory. Above the twentieth part of the citizens have died this year. And yet God hath preserved me and my family. My daughter Mary is still living, though in a lingering debilitated life ; yet, I have reason to hope, with a sanctified improvement of her long protracted infirmities. My Betsey has made
public

public profession of religion, and joined the church. My son Isaac has been absent at sea above a twelve-month, and is now in Europe.——I have, at times, had clear views of divine things, and more comfort in religion, in some respects, this year than ever in life. I commend myself, my family, the College, &c. to God's protection and blessing. Oh may I be sanctified for eternity !”

A. D. M,DCC,XCV.—ÆTAT. LXVIII.

THE learned Mr. Ebeling, Professor of History, and of the Greek language, in the Great College in Hamburgh, presented him with his Geography and History of America, accompanied with a letter soliciting information concerning the State of Connecticut.* The President replied to it, in March, giving him as much of the history of that State, “ as his avocations, and incessant labours of office, would admit.” Some judgment of his diligence, and of the facility

* No authentic history of Connecticut was then published. An indefatigable and faithful historian, the Reverend Dr. Trumbull, has very recently supplied the chasm.

facility with which he wrote on literary subjects, may be formed from this composition, which consisted of eighty-six quarto pages, and was written in such fragments of time, as he redeemed, in four weeks, under the pressure of his multiplied professional duties. Professor Ebeling, in his letters to one of his American correspondents, (Reverend Mr. Bentley) speaks of "the greatest obligations to Dr. Stiles, his late worthy and uncommonly obliging correspondent."

On the 1st of May, he commenced the semi-annual examination of the Students, and, on the 5th, announced the adjudication. On the 6th, he examined the candidates for Dean Berkeley's premium.* The Professor and Tutors dined at his house, on this occasion, and remarked no diminution of his accustomed vivacity and energy. The vacation, which began the same day, gave him leisure for reading and study; and in his Literary Diary several pages are written, after this date, containing verbal information from a traveller, who had visited Egypt, Joppa, the Holy Land, and other parts of the East; an account of the exports of the
United

* See History of Yale College, in the Appendix.

United States, for the year 1794 ; and extracts from Millar on the English government.

But all earthly pursuits have their limits ; and we have now reached the boundary assigned to the literary career of this eminent man. Researches into the nature and extent of civil liberty are now to be exchanged, for the contemplation and enjoyment of the glorious *liberty of the sons of God*. Human languages will no longer be acquired by laborious study ; for they shall give place to *the tongues of angels*. Philosophy and Astronomy will no longer require a Newton's illustrations ; for their profound recesses shall be intuitively explored. Theology will no longer be covered with a veil, impenetrable to finite vision ; for GOD, the great object of this divine science, shall be *seen* and contemplated *even as He is*. The darkness of human knowledge will be dispelled by the splendour of heavenly light. Imperfection itself must cease, when the faint shall be enrolled among *the spirits of just men made perfect*.

On Friday, the 8th of May, the President, having, at eleven o'clock, walked out

as usual, on his return complained of a lethargic tendency, and of universal indispotion. Not seeming, however, to apprehend a settled illness, he declined a proposal of the family to send for a physician. But, the symptoms assuming a more threatening aspect, a physician was sent for, in the afternoon; and, from this time, the most assiduous attentions were paid to his disorder. It was a bilious fever, of so putrid a tendency, as to baffle every medical attempt to check its progress. He soon became sensible that it must terminate his life; and religiously composed himself for the solemn event.— In the first stage of his illness, he expressed an awful apprehension of the divine tribunal. “I do not doubt,” said he, “the sufficiency of the Redeemer, or the mercy of God; but the want of purity makes me afraid to appear before a God of infinite purity.” This fearful apprehension, however, was of short duration; nor did he experience that distress, which he had been accustomed to anticipate in the prospect of his dissolution. He continued to express ardent desires of purity, as a qualification for admittance into the presence of a holy God,
and

and for the enjoyment of the heavenly felicity ; but his hopes of heaven brightened, as he approached the valley of the shadow of death. He told his family, that his mind was tranquil, and that his hopes prevailed. His extreme debility, though it did not apparently enervate his mind, incapacitated him for much conversation. On Tuesday, the 12th, at eleven, A. M. his attentive and affectionate friend, the Reverend Dr. Dana, prayed with him. At four, in the afternoon, he took an affecting leave of each of his family that was present, and gave messages of dying counsel for his absent children ; inculcating it on all, to love God, and Jesus Christ, and to read their Bibles. Two students of the University being present, he called them to his bed, expressed his wish, that they might be good and happy, and told them, that they had laid the foundation of a good education, and he hoped they would improve their advantages. " But, above all," said he, " seek religion ; read the Bible ; and follow the example of Christ. What I now say to you, I say to all College. Tell the scholars, what I tell you, that I wish them happy, and hope they will have a better

ter President than I have been."—Thus did he "devote his latest breath to the service of the Institution, whose interests had engrossed the laborious attention of many of the best and most important years of his useful life."* The silver cord was now loosed, and gave to the soul that freedom, to which it had long and ardently aspired. With a sublime calmness in death, becoming the exalted piety of his life, he closed his eyes, and expired at half an hour after eight in the evening.

The inhabitants of New-Haven paid him the most respectful and affectionate attentions, during his illness. They were constantly resorting to the house, to make enquiries concerning his situation; to tender their kind offices; or to obtain a view of the departing faint. Who, indeed, would not wish the privilege, to "see in what peace a Christian can die?"†

His

* Professor Meigs' Funeral Oration.

† Among the numerous expressions of grief, which this event excited, there was one as affecting as it was singular. An elderly and serious woman, of the President's native place, (and of his particular acquaintance, though unknown to the family) hearing of his death, rode immediately

His funeral was attended, in the academic form, on the following Thursday, when the Reverend Dr. Dana preached an excellent Sermon,* adapted to the mournful and very affecting occasion.

PRESIDENT STILES was a man of low and small stature ; of a very delicate structure ; and of a well proportioned form. His eyes were of a dark grey colour ; and, in the moment of contemplation, singularly penetrating. His voice was clear and energetic. His countenance, especially in conversation, was expressive of mildness and benignity ; but, if occasion required, it became the index of majesty and authority.

The delicacy of his frame requiring a special care of his health, he was prudently attentive, amidst his multiplied studies and labours, to its preservation. Always temperate, he found it easy, when necessary, to be abstemious. Having carefully studied his
own

diately into New-Haven, rushed precipitately into the room where the body was laid, and poured a flood of tears over the beloved relics, with pathetic lamentations for the loss of so excellent and pious a friend.

* Text, John xiv. 2. *In my Father's house are many mansions.* This Sermon was printed.

own constitution, he was generally his own physician. By regulating his diet, exercising daily in the open air, and using occasionally a few simple medicines, he was, by the divine blessing, enabled, with but very small interruptions, to apply himself assiduously to study, and to discharge the various duties of public and of domestic life. To his prudent care, under Providence, we are much indebted for the prolongation of his successful studies, and of his useful life.*-----During
a great

* He repeatedly cautioned me against late nocturnal studies, which, in early life, proved prejudicial to himself, and which he afterward avoided. Antelucane studies (for so he termed those which commenced before light in the morning) he judged still more prejudicial than those.-----Conversing, once, on the subject of literary industry, I mentioned the singular diligence of Dr. Doddridge, and his striking remark on the redemption of time: "He might probably," replied he, "have lived many years longer, had he been more temperate in his studies."-----By attention and care, many men, of great genius, but of feeble constitutions, have attained to longevity, and made surprising acquisitions in knowledge. The great ERASMUS, among others, furnishes a wonderful and an exemplary instance:—"Infirmum illud et valetudinarium corpusculum singulari quadam et exquisita curatione indigebat.-----Accedebat senectus ipsa per se morbus habitus. Accedebant insuper quotidianæ vigiliæ et nocturnæ lucubrationes. Cæterum Erasmus, qui omnes notiones naturæ suæ exploratas meditatasque haberet, certa quadam et artificiosa victus ratione *mederi sibi* didicerat."

a great part of his life, he was subject to wakeful nights. At these sleepless seasons, he rose from his bed, and repaired to his study, where he either perused some favourite book, or, more commonly, walked an hour or two, absorbed in contemplation. In some such instances he went abroad, to survey the heavens, and "kindled his devotion at the stars."-----He accustomed himself to the exercise of walking in the open air; and often walked within doors, in a very contemplative manner, especially on Saturday evenings, and on the Lord's day.

His passions were naturally strong and impetuous; but he attained an habitual government of them, by prayerful and pious influence. Proofs of this are derived from his particular conduct, when put to the test of temptation, as well as from the general equability of his deportment. On the reception of injuries, he was patient and placable; and took peculiar pains to effect a reconciliation with those, who, having done him an injury, were disposed to alienation. When assaulted with virulence, as he was, in some instances from the press, he made it an inflexible rule, to offer no public reply; and
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his private behaviour, in such instances, evinced a superiority to insult, and the divine temper of Christian forgiveness. Sometimes he briefly recorded the injury in his Diary, and, without one acrimonious reflection, made it subservient to new improvement in knowledge and virtue; observing, with one of the ancients :

Fas est et ab hoste doceri ;

“ It is lawful to be taught, even by an enemy.”

With a rare felicity, he united, in his address and manners, familiarity with dignity. While an ornament to the highest, he was accessible to the lowest, classes of mankind. Communicative, hospitable, and polite to strangers, entertaining and instructive to all, none left his company without delightful impressions. “ His society was highly agreeable, and when he took leave of company, all perceived a void, which their sociability could not fill up.”*-----Whatever was his opinion on any subject, (and he had examined most subjects of importance with attention) he was not afraid or ashamed to communicate it.

* Reverend Mr. Devotion's Letter to the Compiler.

it. Never peremptory, however, in his assertions, or decisions; while he freely offered his own sentiments, he listened, with candour, to those of others. An advocate for rational and free enquiry, he always encouraged freedom of discussion, on literary, political, and religious subjects.—An ardent friend to liberty, civil and religious, (as these memoirs have amply shewn) he opposed the oppressions of tyranny, and asserted the rights of man, with uniform and enlightened zeal.

Passionately attached to the interests of science and of religion, his delight in observing, as well as in accelerating, their progress, was next to enthusiasm. Speaking of certain methods of promoting useful knowledge, which gave some offence, he observed, in allusion to an apostolic expression: "Notwithstanding every way knowledge is increased, and I therein rejoice, yea, and will rejoice."

His own literary acquirements were as profound, as they were diversified and extensive. He had a thorough knowledge of the Hebrew, Greek, and Latin languages; and "very few on this side of the Atlantic

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have made so great progress in the knowledge of the Samaritan, Chaldee, Syriac, and Arabic.* On the Persian and Coptic he bestowed some attention. The French he read with facility. But his "judgment was too discerning to consider language in any other light than as the key of science, and he would have despised the reputation of a mere linguist."——"He was well versed in most branches of mathematical knowledge. In natural philosophy and astronomy he excelled."† With the exception of *sacred* literature, astronomy was his favourite science. "I have known no man," says his elegant panegyrist, "express so sublime and magnificent conceptions of the majesty of God, as exhibited in the works of creation."——He was familiarly "acquainted with the jurisprudence and civil politics both of ancient and modern nations."‡ The treasures of ancient history were made his own, by a diligent investigation, facilitated by his thorough acquaintance with languages; and of modern history he possessed an exact knowledge. "His historical information has seldom been equalled. He had traced it to
its

* Professor Meigs' Funeral Oration. † Ibid. ‡ Ibid.

its fountains.—By some, he has been pronounced too credulous in some points of antiquity. Those who make the assertion ought to convince the world, that they have as thorough a knowledge of undoubted and authentic history as he had. He had travelled to a great height in the ascent of science ; his scientific horizon was vastly extended ; those in the vale beneath could by no means be proper judges of the prospects that presented themselves to his keen mental vision.”*

“ Theology was his most favourite study. To perfect himself in this was the ultimate aim and object to which his vast and various scientific attainments were directed and devoted. Whatever had a tendency to confirm the evidences of natural and revealed religion, to assist our conceptions of the divine nature, or enable us to understand more clearly the discoveries made by revelation,” † engaged his serious and attentive regard.—“ He had read extensively the works of divines in various languages, and very few have had so thorough and perfect acquaintance with the writings of the Fathers of the Christian

* Professor Meigs' Funeral Oration.

† Ibid.

Christian church."* But he relied not implicitly on human opinions, nor settled the articles of his faith by human authority. "He thought and judged for himself, with a freedom and independence worthy of a Philosopher and a Christian."† Not contemning, however, learned and pious authors, who had lived before him, and whose writings had been neglected for the singularity or uncouthness of their style; he availed himself of their labours, to increase the stock of his theological knowledge. With the writings of the Protestant Reformers he was much delighted, and with those of the Protestant Dissenters of the last century.

His religious sentiments, as he proceeded in the study of divinity, were generally, as may have been perceived, very similar to those of Calvin—an instance, among others, which shews the error of an engaging and useful writer, in asserting, that "they, who still retain the doctrines of Calvin, do not breathe all the sweetness of piety."‡----His religion, however, was derived immediately from

* Professor Meigs' Funeral Oration.

† Ibid.

‡ Bennet's Letters.

from the Scriptures, to which he always appealed, as to infallible oracles ; and his sacred reverence for their dictates, united with great independence of mind, would allow him to *call no man father on earth.*——

If a thorough study of the Scriptures, in their original languages, as well as in many translations ; a familiar acquaintance with the Rabbinical writings ; a comprehensive knowledge of ecclesiastical history, and of the various systems of polemical and positive divinity, maintained in the successive ages of the Christian church ; joined with deep contemplation, fervent devotion, and a pious life, constitute a great divine—*he* seems to have had a just claim to this character.

For his extensive acquisitions of knowledge, he was indebted to a mind at once active and comprehensive ; to a memory quick to receive, and faithful to retain ; and to a diligence patient and indefatigable. No difficulties, however formidable, deterred him from pursuing, to their extent, whatever researches he judged worthy of a man of science.—Though he read with rapidity, he read with heedful attention ; and made himself

himself master of the subject. If the book was not his own, and especially if rare and valuable, he copied its most interesting passages into his Literary Diary. If his own, he wrote in the margin such remarks as occurred to him in the perusal. Here are questions concerning the justness of an opinion ; doubts, or denials, of what is alleged as a fact ; corrections of errors ; and notes of particular approbation.-----He always carried a pencil in his pocket, and a small quarto sheet of blank paper, doubled lengthwise, on which he minuted every noticeable occurrence, and useful information. When he travelled, he carried several blank sheets, folded in the same manner, and applied them to the same purpose. When these memoranda formed materials sufficient for a volume, he had them bound ; and they, collectively, compose four curious volumes of Itineraries, preserved in his cabinet of manuscripts.

His treasury of knowledge was greatly enriched by a familiar intercourse with the diversified classes of mankind. With a candour and complacency, at once amiable and dignified, he " gave his attention to all persons,
of

of whatever quality, talents, or education. He justly concluded that curious or important information might be gained even from the illiterate ; and, wherever it was to be obtained, he fought and seized it."—His correspondence, which was as respectable as it was extensive, was a rich source of intelligence and improvement. The American names, Franklin, Alifon, Winthrop, Chauncy, Hutchinson, Adams and Jefferson ; and the European names, Furneaux, Lardner, Price, Macauley, Erskine—form a venerable assemblage ; and these, among numerous others of respectability and distinguished merit, were in the list of his correspondents.

While he was venerated in America for his knowledge and piety ; he was "acknowledged by men of genius and learning, both in England and Scotland, to have great merit for his literary improvements."*

Various Universities and Academies selected him as a proper subject for their highest honours.—The University of Edinburgh, the Colleges of Nassau-Hall and of Dartmouth, conferred on him the degree

* Letter of the Honourable Mr. Marchant, while in Scotland, to a friend in America.

gree of Doctor in Divinity: Nassau, the degree of Doctor of Laws. The American Philosophical Society, the American Academy of Arts and Sciences, the Connecticut Society of Arts and Sciences, and the Massachusetts Historical Society, chose him a member of their respective bodies.

His love of letters, his uncommon acquirements in the circle of science, joined with his didactic talents, happily qualified him for the office of the presidency.

In the discharge of this office, he took the particular charge of the Senior class, which he instructed in metaphysics, ethics, history, and civil policy, and in theology. The books, from which he taught these branches, were Locke on the Human Understanding, Paley's Moral Philosophy, Priestly on History, Montesquieu's Spirit of Laws, and Vincent's Exposition of the Assembly's Catechism. Twice in the week the class had an alternate exercise of extemporaneous and of forensic disputation; occasionally, a syllogistic disputation; and on Saturdays recited in Theology.-----The President instructed the students in the Hebrew; a language

guage which he singularly admired, and which he wrote, and taught, with equal facility and pleasure.-----On Thursdays he delivered a lecture on ecclesiastical history. On Saturdays, at evening prayers in the chapel, he regularly expounded the Savoy Confession of Faith. On Tuesdays and Fridays, the undergraduates, in rotation, declaimed before him, after evening prayers in the chapel; and he commended, or criticised, these performances, according to their respective merits. In the first years of his Presidency, he constantly attended prayers in the chapel, morning and evening; but, the practice of rising at the academic hour proving prejudicial to his health, he, at length, attended evening prayers only. To the public examinations of the students, which were semi-annual, he paid a regular and exact attention. On these occasions, he devoted a day to each class; and, during the principal part of the time, was personally present, to aid the Professors, Tutors, and Graduates, in the examination, and to mark the progress of his pupils. These periodical exercises, together with his personal tuition of each class for one year, enabled him to learn, with great

precision, the scholarship, and the character, of each student, before he left the university. With singular advantage, therefore, he could adapt himself to every one, as his genius, temper, and conduct, required. The diligent he commended; the slothful he reprobated; those, who united genius with application, he applauded. On all he was careful to impress a high sense of the value and importance of their academic privileges.

While he thus aimed to call every ingenious passion to the aid of learning, he inculcated diligence and fidelity, by the solemn and weighty sanctions of religion. To engage the students to a religious life, was, indeed, an object of his assiduous endeavours, and of his constant prayers. He availed himself of such opportunities, as were furnished by sickness, by the loss of parents, or friends, or even by his daily intercourse with his pupils, to inculcate the importance of early piety. To a student, who applied to him for instruction, in an abstruse science, after giving him the desired assistance, he observed: "I am very ready to assist my pupils, in their pursuit of human knowledge; but I am more desirous that they should seek after
divine

divine knowledge." He then gently and affectionately counselled him, not to be unmindful of the things of religion ; and recommended to him, an immediate entrance on a course of virtue and piety. The counsel was unexpected, but not unwelcome. Delivered with paternal tenderness, it could not but be gratefully received ; and it left an impression, which was never afterward erased. To this specimen numerous others might be added, of his Christian fidelity to the immortal interests of the students committed to his care. He used often to say : " I wish to have a virtuous and religious College, as well as a learned one."——By such unequivocal proofs of his sincere regard to the best happiness of his pupils, he confirmed that esteem, which his engaging and polite manners had previously conciliated.

In official acts of discipline, he united sensibility with firmness. While apparently wounded by such immoral, or irregular conduct of the students, as could not fail to be ruinous to their own characters, and excite the most poignant anguish in the bosoms of their parents ; he shrunk not from the infliction of such punishment as their crimes merited,

ited, and the penalty of the laws required. Without order, the improvement of youth in knowledge and virtue, he found to be impracticable ; and order could not uniformly be preserved, without discipline. Combinations of students, for the commission, or for the concealment, of crimes, could seldom elude the vigilance, and could never resist the energy, of his administration. In so numerous a collection of youth, there are generally some, too inattentive to their studies, too prone to mischief, or too addicted to vice, to be safely continued in a public seminary. If tender counsels, and serious admonitions, to those of this character, proved ineffectual to reclaim them, the President used to write to their parents, or guardians, and advise to their removal. Many a youth has been thus kindly arrested in his vicious course, and snatched from infamy.

Though it was peculiarly the province of the Tutors, to visit the scholars at their chambers—a practice which, from the experience of its numerous advantages, was uniformly maintained—yet, he often made such visits in person. He made choice of the hours of study, for this purpose, that he
might

might detect and admonish the negligent, or vicious ; applaud the studious ; assist and encourage all.

In the exercise of a discretionary power, he was prompt, judicious, and decisive. If he discovered any indecorum, he instantly noticed and corrected it.—On the Lord's day, he was peculiarly attentive to the preservation of order and decency ; and, to this end, strictly enjoined it on the Tutors, to visit the chambers of the students on that day. When the Professor of Divinity began his sermon in the chapel, the President rose, and cast his eyes, with minute attention, over all the students, first on one side of the chapel, and then on the other, to see that they were properly seated, and decently attentive. By such vigilant inspection, he preserved a stillness and solemnity, which the eminent talents of the Professor might not, alone, have uniformly insured.

It was his early resolution, to receive no gifts, directly or indirectly, from the students. In many instances, their parents sent him articles of provision, as gratuities, for which, as appears by his account-books, he uniformly gave credit in their quarterly bills.—He manifested

manifested a paternal concern for such of his pupils, as found it difficult to defray the expences of their education ; enquired and ascertained their exigencies ; and, in numerous instances, gratuitously discharged their bills for quarterly tuition. The best scholars are, not unfrequently, to be found among the most indigent. Knowing that their future fortunes are suspended on their present diligence, they learn to estimate their collegiate privileges more justly than many others, who, through the indiscretion of their parents, are furnished with the means of dissipation ; or, in the expectation of an ample patrimony, seek nothing more than the honour of a diploma. The President coming, one day, out of the Library, and seeing a student, of bright parts, and of studious application, walking pensively alone in the college yard, called him, and made some enquiry about his situation. Having encouraged his perseverance, he put a guinea into his hand, and dismissed him with renovated spirits, and a brightened countenance. It was done with his usual delicacy. “ Make a good improvement of it,” said he ; “ ask no questions ; and say nothing.”

Many

Many of his seasonable and liberal gratuities, to his pupils and others, have been divulged since his decease. Not the result of blind sensibility, nor of mechanical habit, they were, at once, inspired and regulated by a Christian principle. Entrusted with the bounties of Providence, he felt himself sacredly obligated to distribute them to others, in proportion to his ability. In confirmation of this trait, it is with singular pleasure that I can produce a respectable testimony, from my much esteemed friend, President Fitch; without whose information, no one, perhaps, could have done full justice to this eminent part of his character. "I am glad you have undertaken the Life of that excellent man, Dr. Stiles. You have, I presume, all his papers, and will not want materials. I know not that I can give you anecdotes or information, that you have not already. One thing occurred to me; but I think it probable you know it. Several instances of Dr. Stiles' liberality to poor students, which were intended to be concealed, came to my knowledge. I took occasion, once, to hint to him, that perhaps the situation of his family made it rather a duty to lay up something

thing for them, than to give so much, as I apprehended he did, to needy students. He gave me indirectly to understand, that, early in life, he had devoted a tenth of his income to the *great Melchizedec*—this was his expression—and he seemed determined to adhere to his resolution. He appeared unwilling to say much on the subject; and I never introduced the delicate topic again. Probably this will appear from his private writings. Whether it should, or not, I believe he had formed such a resolution, and carried it into practice.”*

This characteristic trait is still farther confirmed, by the testimony of another of my worthy and valued friends; who was, also, a considerable time, in the tutorship, and was a confidential friend of the President. In a letter to me, on the same subject, he writes: “You doubtless are informed of his liberality. Within my knowledge, he afforded very considerable pecuniary aid to a number of

* Letter to the Compiler. The Reverend Mr. Fitch, now President of Williams College, was a Tutor at Yale, for several years, during Dr. Stiles’ presidency; and few men had better opportunities, than he, to know his presidential character.

of scholars, to enable them to pursue a public education ; and was ever ready to concur in arrangements to favour those, whose finances embarrassed them in their collegiate course. Possessing so much benevolence, his public situation afforded frequent opportunities for exercising it, greatly to the benefit of the rising generation."——To these testimonies the Compiler, were it necessary, could subjoin his own, with the addition of many others.

When any one of his pupils was taken sick, he immediately visited him, and supplied the place of a parent, by his tender sympathy, seasonable counsel, and assiduous attentions.

He carefully attended to the age, dispositions, and characters, of his pupils ; and made some of them subservient to the improvement of others. If he found such as were young, in danger from the contagious influence of dissipated companions ; he took care to locate them with those of maturer years, and more fixed characters. The idle he located with the diligent ; the gay with the serious ; the mercurial and turbulent, with the phlegmatic and the steady :—

an arrangement, which contributed to individual benefit, and to general order.

At the public commencements, he presided with peculiar dignity. Entering the church with gracefulness and majesty, his whole address was, at once, so animated and dignified, as to arrest the attention, and preserve the order, of the crowded assembly, which this anniversary stately convened.*

The fidelity, with which he fulfilled the duties of his important station, was proportioned to the variety and extent of his talents. By a very active exertion of his abilities, he greatly promoted the interests, and extended the reputation, of the Seminary, over which he presided. † “No one has exercised the

* An instance of his collectedness, and propriety of conduct, on one such occasion, is illustrative of his public character. Bishop Seabury, having returned from Europe, soon after his consecration, attended the commencement at Yale College. On his entrance into the assembly, after the exercises were begun, and the aisles crowded, a gentleman stepped up to the President, and solicited a place for him on the stage. “It would be invidious,” he replied, “among *so many bishops*, to discriminate Dr. Seabury.”

† What sense the Corporation of Yale College entertained of the importance of his services in the presidency, appears from the following extract of an official vote, passed soon after his death, and presented to Mrs. Stiles and

the arduous office of President of this College with more dignity, and with a greater share of the affection and regard of the Students. They universally treated him with singular respect and veneration. For this he was, in a great measure, indebted to that singular politeness of manners, and that humanity, with which he conciliated the affections of all whom he addressed."*

His philanthropic offices, in the presidency, must be retained in deep remembrance by his pupils; and their unsolicited testimony forms his highest eulogium. One such testimonial, contained in a letter from a worthy minister † to one of the President's children,

and the family: "Whereas, in the righteous dispensation of Divine Providence, the Reverend Dr. Stiles, late President of this University, is removed by death; we feel ourselves impelled, on the present occasion, to drop a tear to his memory. And while, with lively emotions of gratitude, we are led to reflect on the divine goodness, in raising him up, and continuing him to an advanced period of life, a distinguished blessing and ornament to society, to the churches, to the republic of letters, and especially to this University, over which he has so long presided; we are constrained to express the painful sensations we experience, in view of the loss, which the public has sustained, by the melancholy event of his death."

* Professor Meigs' Funeral Oration.

† Reverend Mr. Taylor, of Deerfield.

dren, soon after his death, is too interesting to be suppressed :—" I should be ungrateful, indeed, in forgetting the family of my *worthy patron*. All my public usefulness, and all my prosperity in life, are derived originally from the *friendship* and *patronage* of that amiable man. When I was left an orphan, and was surrounded with the most gloomy circumstances, with respect to the attainment of an education, and had given up the pleasing idea ; by his advice and encouragement, I was influenced to pursue the object, and obtained it.-----As an individual among your many friends, I would observe, that my doors are open to you, and to your sisters, at all times : and I wish you to consider my house, as an occasional or a steady home, in which you, or they, may feel yourselves as members of my family, and as having a right to all its blessings. I say, *a right* ; for by whose instrumentality, under God, am I what I am ? even by *his*, to whose children my house is open, and to whose comfort and happiness I should rejoice to minister."

But these are local instances of his beneficence. His general benevolence was witnessed by his diffusive charities. Possessing
a soul

a soul glowing with philanthropy, he exerted his own ability, and used his influence with others, to lessen the sum of human misery. He was a father to the poor; and to the children of sorrow, a sympathetic and consoling friend. His sympathy, however, was not obtrusive; his charities were not ostentatious. Aware of the delicate sensibilities of Poverty, he was careful never to excite the blush of conscious obligation. In many instances he entrusted his bounties confidentially to others, to be bestowed at their discretion. The Reverend Dr. Trumbull, successor to the President's father, at North Haven, informed me of one instance of a deposit, entrusted to him, by the President, for the poor widows of that church; together with the donation of a silver baptismal basin, of above £11 value, for the use of that Society.

Absorbed in literary pursuits, or actively engaged in professional duties, it is not easily conceived how he could attend to the supply of those resources, which his liberal charities, and the maintenance of a large family, must, apparently, have exhausted. But *there is that scattereth, and yet increaseth*; and Heaven seemed remarkably to bless the faithful steward

steward of its own bounties.—Had the family been left in indigence, the *bread*, thus *cast on the waters*, would unquestionably have been *found*.

In the relations of life he was not less estimable, than he was eminent in his public character. As a husband, his tender attentions greatly endeared him to the friend of his bosom. Fondly affectionate, as a parent, he carefully and assiduously attended to the intellectual and religious improvement of his children. While he furnished them with the best of preceptors, he himself instructed them in various branches of useful knowledge. In addition to the accustomed course of female education, he taught his daughters the use of the globes, with the improving and entertaining sciences of geography and astronomy. With a pious example, he united frequent and tender counsels of piety. Nothing did he inculcate on all his children, with more frequency and seriousness, than the reading of the Scriptures: and, as an encouragement to other parents, it ought to be recorded, that the perusal of this sacred book was a daily exercise, which the family, in general, allowed nothing but necessity to interrupt. To his absent children, he wrote letters replete

plete with affectionate and pious counsel. Those written to his two daughters, ill at Cambridge, during the last year of his life, are interesting monuments of his paternal affection, and of his Christian care to aid their preparation for the heavenly world. One striking passage, though it may seem prophetic of a very near event, only expresses that regard to death, and a future state, which, for many years, had been habitual to his contemplative and pious mind: "I am soon to go the way of all the earth; and it is my most ardent desire, and daily prayer, that I and my children may meet in a better world, and be prepared for the solemnities of eternity."*

In

* Letter, dated April 2, 1795.——His wife, and five of his children, survived him. His children (all of whom were by his first wife) were:

Elizabeth, who died at Cambridge, November 16, 1795.

Ezra, who died in North-Carolina, August 22, 1784.

Kezia Taylor, (wife of Lewis Burr Sturges, Esquire,) who died at New-Haven, December 29, 1785.

Emilia, who married Jonathan Leavit, Esquire, in 1796.

Isaac, who was absent on a voyage, at the time of his father's death, and has not since been heard of.

Ruth, still living—at Cambridge.

Mary, (wife of Reverend Abiel Holmes) who died, August 29, 1795.

Sarah, who died in infancy, in 1769.

In the performance of family religion, he was regular, serious, and devout. He read the Scriptures with frequency, and with a studious attention. The Hebrew or the English Bible was generally in his hand an hour or two in the morning. At breakfast, he placed it by his chair; looked into it repeatedly while at table; and afterwards resumed it. In his prayers on Saturday evenings, and on Lord's days, he took very particular notice of the special mercies, or afflictions, with which his family had, in times past, been visited; and affectionately commended his absent children, and his beloved flock at Newport, with its present pastor, to the blessing of God. At evening prayers, on the Lord's day, after reading the Scriptures, he sung a psalm, or hymn, in which he was joined by his family; and it was a sacred exercise with which, in public or private, he was uncommonly delighted.

The prayers of others he highly valued; and, beside his accustomed devotion, he stately retired, for several years, every sabbath day at sun-set, to pray for a select number of Christian friends, with whom he privately agreed to observe this season, for a mutual

mutual exercise of intercession at the throne of grace.

His religious character appears in numerous pages of these Memoirs, and, particularly, in his Birth-day Reflections. Piety, like a golden chain, has served, at once, to give a connexion and an ornament to the work, which the assemblage of genius, learning, and the most refined morality, could never have furnished. Were any one of his Christian graces to be discriminated, it should, perhaps, be his humility; a virtue seldom attached to great intellectual talents, and to high stations; but which confers the truest dignity on both. His deep contempt of human pride, whether it betrayed itself in others, or was found lurking in his own bosom, is discernible in a passage, prefixed to his Birth-day Reflections: "How absolutely contemptible is a man, glorying in some little eminency among his fellow worms; while, in comparison with the immensity of the universe, and in the view of superior spirits, and, above all, in the contemplation of GOD, he must appear nothing, less than nothing, and vanity!"—As he was learned without pedantry, he was re-

ligious without superstition. A Christian believer on unshaken principles, he gloried in nothing so much as in the cross of Christ; and next to his own immortal interest, his zeal and his talents were unitedly employed, to bring others to the saving knowledge of divine truth.

If he highly estimated human Learning, he placed a higher estimate on Religion. Living daily under the influence of its precepts; supported through life by its promises; having that *hope in death*, which it is calculated to inspire; he nobly finished his course, and, with Christian triumph, received the summons to his heavenly mansion.*

* GRIEF shuns the public view, and pours forth her tears in retirement. Decency, too, forbids that *personal sorrows* be obtruded on strangers. The Compiler has endeavoured to let the *Son* be lost in the *Biographer*.—Here, however, he asks indulgence to add, in the words of Erasmus, deploring the death of his great Patron, Warham:—“Hæc scripsi gemens ac mærens.—Meam deploro vicem, non illius.—Præclarum ille fidus fuit ecclesiæ, nunc præclarius accessit cælo: utinam mihi contingat veluti minutam stellulam adjungere soli meo.”

A P P E N D I X.

No. I. [*Vide page 9.*]

JOHN STILES, the President's grandfather, (son of John Stiles, who was brought an infant from Milbroke in England) married Ruth Bancroft, by whom he had fourteen children, two of whom, Isaac and Abel, were ministers of the gospel. The Reverend Isaac Stiles, the President's father, was born at Windsor, in Connecticut, in 1697, and educated at Yale College, where he graduated in 1722. After the loss of his first wife, Ruth Wyllys, he married Esther Hooker, of Farmington, by whom he had ten children.

His Epitaph gives a summary view of his history and character :

This Monument is erected
To the memory of
The Reverend ISAAC STILES, A. M.
Who was born in Windsor, July 30, 1697 ;
Received a liberal education
At YALE COLLEGE ;
Ordained to the pastoral office
In the Church of NORTH-HAVEN,
November 11, 1724,
Where he served in the ministry 36 years,
And died May 14, 1760, Ætat. 63.
Having a mind ennobled
With sublime and venerable conceptions
Of the glories of the MOST HIGH,
And the perfect order and happiness of the universe ;
Illuminated with divine views
Of the œconomy of that part of it
Under the Mediatorial Dominion
Of JESUS CHRIST :

Also,

Also,

Being intimately acquainted with the Sacred Oracles ;

And having a Natural Gift of Elocution,

He preached the Gospel with Fervour and Fidelity :

A Friend to pure and undefiled

Religion,

With a charitable benevolence

TO ALL MANKIND.

Mors mihi vita est.

The Reverend Abel Stiles was educated at Yale College, where he graduated in 1733 ; and in which seminary he was afterward a Tutor. He was settled in the ministry at Woodstock (North Society) in Connecticut, where he died July 25, 1783, in the 75th year of his age, and 46th of his ministry. His character was thus drawn, at his death : " In him uncommon strength of genius and superior capacity were refined and brightened by a learned education ;—by application his classic knowledge became extensive, his acquirements in natural and moral philosophy considerable, in divinity eminent. Diligent and critical in his researches into the Holy Scriptures, he was hereby furnished for doctrine, for reproof, for correction, for instruction in righteousness, and singularly for prayer, in which he became wiser than all his teachers. As a preacher, his descriptions were clear, his admonitions weighty, his exhortations solemn ; and both his prayers and discourses strikingly adapted to unexpected and incidental occasions. He proved himself the scribe well instructed unto the kingdom—apt to teach—instructive in conversation—the sincere, steady friend, parent and husband ; and although hasty in his natural temper, yet sensible of this constitutional defect, and frequently reflecting on himself with penitence and prayer, he shewed the tender, compassionate, benevolent, good man."

In a letter to Sir Francis H. E. Styles, Baronet, London, written in 1764, Dr. Stiles observes, that his great-grandfather, John Stiles, was married about 1660, and adds :

adds : " In the first century from his marriage there have been, among his offspring, 397 births, 107 deaths, 88 marriages ; and 290 are living at the end of the century. The offspring accrued one third in the first 75 years ; and two thirds in the last 25 years. Of 32 births 20 live to marry ; not above one quarter die in infancy. I judge there have sprung from the four brothers, [meaning Henry, John, Francis, and Thomas, who came to New-England in 1634] nearly 4000 souls, in 130 years, since their accession to America."

The Reverend Edward Taylor was born at the village of Sketelby, near Hinkley, a market-town in Leicestershire, in England. He was designed for the ministry ; but the troubles that followed the ejection of 2000 ministers, in 1662, became such heavy discouragements to the Puritan or Dissenting interest in England, as determined Mr. Taylor to a voluntary exile from his native country, to enjoy liberty of conscience in America. He accordingly came to America in 1668, and finished his theological studies at Harvard College, where he graduated in 1671. He began to preach at Westfield, in Massachusetts, in December, 1671, where he continued in the ministry 57 years, till his death.—In 1674, he married Elizabeth Fitch, daughter of the Reverend Mr. Fitch, of Norwich, by whom he had 8 children. In 1692, he married Miss Wyllys, his second wife, the grandmother of President Stiles ; and died, June 24, 1729, aged about 83 years.

The family of Wyllys may be traced back to the reign of Edward IV, more than three centuries.—Omitting the intermediate descents between Sir Adam de Knapton, preserved in the records of the family, the following pedigree may gratify inquisitive minds :

1. Richard Wyllys, of Napton, in the county of Warwick—
2. Thomas Wyllys—
3. Richard Wyllys—
4. William Wyllys—
5. Ambrose Wyllys—
6. Richard Wyllys

Wyllys——7. George Wyllys*——8. Samuel Wyllys——
9. Hekeiah Wyllys——10. George Wyllys, late Secretary of the State of Connecticut.

No.

* This gentleman came to New-England, about the year 1635, leaving an estate of £500 sterling per annum, at Fenny Compton, in the county of Warwick; and, with his family and dependents, assisted in the settlement of the town of Hartford, in Connecticut, where he died in 1644.

The Honourable Samuel Wyllys, the great-grandfather of President Stiles, married Ruth Haynes, daughter of John Haynes, Esquire, of Copford Hall, in Essex, the first Governor of Connecticut. He was educated at Harvard College, in Cambridge, where he graduated in 1653. Dr. Trumbull has given a sketch of his character, in page 150 of his History of Connecticut.

The last of the name, in the above pedigree, the Honourable George Wyllys, between whom and President Stiles an intimate friendship subsisted, was, in every respect, worthy of his ancestry. He was born, October 6, 1710, and died, April 23, 1796, in the 86th year of his age. "I never knew," says the Reverend Mr. Strong, "a more firm believer of the Christian Revelation, or a greater admirer of the Gospel of Jesus, in its doctrines of grace and holiness. He had a great acquaintance with the Holy Scriptures, and proved his love of them by a most exemplary practice. He was a steady friend of all religious Institutions; and, by his influence in Society, a rich blessing to the church of God.—He succeeded his father, as Secretary of the State of Connecticut, in October, 1730, and, without interruption, filled the office nearly 66 years; an instance of long continuance in office, that is perhaps unequalled. This circumstance is full evidence of a firm constitution, of a temperate life, and of a wise and discerning mind; for it must be such a mind which could, so long, and through so many political storms, retain the confidence of the people, in a popular government, and obtain an annual election by their voices, without a rival. He had a singular wisdom, which taught him when to speak, and when to be silent; and obtained an influence by moderation and integrity, to which faction vainly aspires."†—He is succeeded in office by his worthy and respectable son, the Honourable Samuel Wyllys.

† *Sermon at the funeral of the Secretary.*

No. II.

A SKETCH of the HISTORY of YALE COLLEGE.

THE design of founding a College, in Connecticut, was concerted by several respectable and pious ministers, of that Colony, with a primary view to the education of youth for the ministry. When the subject had been under their contemplation, and, through their influence, under that of the public, for about two years, "ten of the principal ministers were nominated, and agreed upon, by a general consent both of the ministers and people, to stand as Trustees, or Undertakers, to found, erect, and govern a College."* The ministers, thus nominated, met at New-Haven, in the year 1700, and agreed to accept the trust, and to found the proposed Seminary. The Institution was, accordingly, established, soon after, by this formal act: "Each member brought a number of books, and presented them to the body; and, laying them on the table, said, *I give these books for the founding of a College in this Colony.*"† The Trustees soon received several donations of books, and money, which laid a good foundation for the Institution. Doubts arising, however, whether they were fully vested with a legal capacity to hold lands, and whether private donations and contributions would yield a sufficiency to carry on so great a design; it was proposed to make application to the General Assembly of the Colony, for assistance; and to ask for a Charter. A petition was presented, and the Assembly, very ready to encourage such a laudable and pious design, gave the Charter in 1701, and made a grant of money for the encouragement of this infant Seminary.

Soon

* President Clap's History of Yale College, published in 1766; from which this historical summary, down to that time, is principally derived.

† These books, (being 40 volumes, in folio) are estimated by President Clap at £.30 sterling.

Soon after the reception of the Charter, the Trustees met, and established certain Rules for the regulation of the Seminary; and from their own number chose the Reverend Mr. Pierſon, the miniſter of Killingworth, to the office of inſtructing and governing the Collegiate School, under the title and character of RECTOR. They fixt on Saybrook, as the moſt convenient place, at preſent, for the College; and here the firſt Commencement was holden, on the 13th of September, 1702.

Several attempts were made to effect the removal of Rector Pierſon to Saybrook, but without ſucceſs; the ſmallneſs of the Collegiate finances, and the oppoſition of his own Congregation to the meaſure, preventing its execution.—Although, therefore, the Commencements were holden at Saybrook; the ſtudents, during Rector Pierſon's adminiſtration, reſided at Killingworth. The Rector died in April, 1707, “to the unſpeakable grief and loſs both of the College and of his people.”—“He was educated at Harvard College, and graduated there A. D. 1668; was a hard ſtudent, a good ſcholar, a great divine, and a wiſe, ſteady and judicious gentleman in all his conduct.—He was, for many years, a faithful and well reſpected Paſtor of the Church in Killingworth; and, after he was choſen Rector, he inſtructed and governed the infant College, with general approbation. He compoſed a ſyſtem of Natural Philoſophy, which the ſtudents ſtudied for many years.”

Upon the death of Rector Pierſon, the Reverend Mr. Andrew, of Milford, was choſen Rector protempore, until one could be obtained, who ſhould reſide at the Collegiate School. The Senior claſs was now removed to Milford, and the other claſſes were placed under the care of Tutors, at Saybrook, ſubject to the inſpection of the Reverend Mr. Buckingham, the miniſter of that place, one of the Trustees. In this obſcure and unorganized ſtate the College continued, at Saybrook, about ſeven years, without any remarkable alteration, or occurrence.

In 1714, a donation of above 800 volumes, of very valuable books, was presented to this Seminary by Jeremiah Dummer, Esq. of Boston, then an agent at London. About 120 volumes were at his own cost and charge; and the rest were obtained, by his procurement, from several gentlemen in England. Sir Isaac Newton, Sir Richard Blackmore, Sir Richard Steele, Dr. Burnet, Dr. Woodward, Dr. Halley, Dr. Bently, Dr. Kennet, Dr. Calamy, Dr. Edwards, the Reverend Mr. Henry, and Mr. Whiston, severally gave a collection of their own works; and Governor Yale contributed about 40 volumes. President Clap estimated the value of the whole at £260 sterling:

The dispersed state of the students was attended with such numerous disadvantages, as induced the people, in several parts of the Colony, to subscribe large sums, in 1716, for the erection of a College edifice, where it would best accommodate them. About £700 sterling were subscribed for New-Haven; about £500 for Saybrook; and a considerable sum for Hartford, or Wethersfield. The Trustees, soon after, voted to remove the College from Saybrook to New-Haven; and, accordingly, for the first time, held the Commencement there on the 11th of September, 1717.—Among several large donations, which the Seminary received about this time, the greatest was from Governor Yale, of London. Having, the preceding year, sent above 300 volumes of books, which, in addition to those sent in Mr. Dummer's collection, were valued by President Clap at £100 sterling; he, this year, sent goods to the value of £200 sterling, at prime cost, besides the king's picture,* and arms. Three years after, he sent additional goods, to the value of £100 sterling; and the avails of both parcels were added to the funds of the Institution.

The Trustees were now enabled to finish a large and commodious edifice, which they had raised in October, the pre-

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* George I. It is an excellent painting, by the celebrated Sir Godfrey Kneller; and remains in the Philosophy Chamber.

ceding year; and which, within a year after, was fit for the reception of the students. "It was 170 feet long, 22 feet wide, and 3 stories high, made a handsome appearance, and contained nearly 50 studies in convenient chambers, besides the Hall, Library, and Kitchen, and cost about £1000 sterling."*—At a splendid commencement, September 12, 1718, in the presence of Governor Saltonstall, and a large and respectable assembly, the Trustees, in commemoration of Governor Yale's great generosity, called the edifice, after his name, YALE COLLEGE.†

The College being now fixed at New-Haven, and its funds having become adequate to a more perfect organization, the Trustees (March, 1719) chose the Reverend Timothy

* The last remains of this edifice were taken down in 1782.

† "Governor Yale descended from an ancient and wealthy family in Wales, which, for many generations, possessed the manor of Plas Grannow, and several other messuages, near the city of Wrexham, of the yearly value of £500. Thomas Yale, Esquire, the Governor's father, for the sake of religion, came over to America, with the first settlers of New-Haven, in 1638. Here the Governor was born in 1648. He went to England, at the age of about ten years; to the East-Indies, at about thirty; acquired a very great estate, was made Governor of Fort St. George, and married an Indian lady of fortune, the relict of Governor Hinners, his predecessor. After his return to London, he was chosen Governor of the East-India Company, and made the before-mentioned donations. He journeyed into Wales, and died, July 8, 1721, at or near the seat of his ancestors." His eldest daughter, Catharine, was married to Dudley North, Esquire, ‡ whose only son, Mr. Dudley North, was, in 1789, a member of Parliament, and in possession of the ancestral seat at Glemham. This gentleman, on the application of President Stiles, through the address of Samuel Broome, Esquire, merchant, of New-Haven, in 1789, presented to Yale College, an excellent full length portrait of his ancestor, Governor Yale, taken in 1717; a small copy of which is in my possession.

‡ *A Note, now before me, written by the late Lord North, corrects a small error of President Clap, who supposed this son-in-law of Governor Yale to be Lord North.*

othy Cutler, minister of Stratford, to be resident Rector till their next meeting. He accepted the trust, and, at the ensuing commencement, was confirmed in the office.

In 1722, the Trustees built a house, for the use of the Rector, and of his successors. The same year, it appearing that the Rector purposed to relinquish the communion of the churches in Connecticut, and to go to England for Episcopal ordination, the Trustees passed a vote, "excusing" him "from all further service, as Rector of Yale College."

Dr. Cutler was educated at Harvard College, in Cambridge, and graduated there in 1701. In the year 1710, he was ordained over a church at Stratford, according to the constitution of the churches in Connecticut. After his removal from the rectorate, he went to England, and took Episcopal orders, and received the degree of Doctor in Divinity, from both the Universities of Oxford and Cambridge. He was afterwards Rector of Christ's church, in Boston, and died there in August, 1765. "He was a gentleman of superior natural powers and learning; had entertained a high opinion of the constitution of the church of England, and was zealously attached to it."*—"He was an excellent linguist; a great Hebrician and Orientalist. He had more knowledge of the Arabic"—in Dr. Stiles' judgment—"than any man in New-England before him, except President Chauncy, and his disciple, the first Mr. Thatcher. He was a good logician, geographer, and rhetorician. In the philosophy, and metaphysics, and ethics, of his day, he was great. He spoke Latin with great fluency and dignity, and with great propriety of pronunciation. He was a man of extensive reading in the academic sciences, divinity, and ecclesiastical history; and of a commanding presence and dignity in government. He was of a lofty and despotic mien, and made a grand figure at the head of a College."†

After

* President Clap.

† Literary Diary.

[1725.] After an interval of three years, in which each of the Trustees resided alternately at College, with the authority of a Rector, the board, Sept. 29, chose the Rev. Elifha Williams, minister of Newington, in Wethersfield, to the rectoral office. He was inaugurated in Sept. 1726.

[1732.] In October, the General Assembly of Connecticut generously granted to the College 1500 acres of land, namely, 300 in each of the new towns of Norfolk, Canaan, Goshen, Cornwall, and Kent; which grant was confirmed by a patent in 1741.

In 1732 the Rev. Dr. George Berkeley, then Dean of Derry, in Ireland, afterward Bishop of Cloyne, came to America with an intention of founding an Episcopal College. He resided a year or two at Newport, in Rhode-Island, where he purchased a country seat, and nearly 100 acres of land. Becoming personally acquainted with one of the Trustees of Yale College, and with other gentlemen, "who informed him of the state and genius of this College," and holding a correspondence with Rector Williams, he was induced to patronize this infant Seminary. A man of science himself, and endowed with a generous disposition to promote an extensive propagation of useful and ornamental knowledge, in 1732 he sent a deed of his farm at Rhode-Island to this College. "The descriptions and conditions in the deed, not being perfectly adapted to the state of the College, at the desire of the Trustees, he, the next year, sent another deed, in which it was ordered, that the rents of the farm,* (after necessary charges are deducted,) should be appropriated to the maintenance of the three best scholars in Greek and Latin, who should reside at College at least nine months in a year, in each of the three years,

* This farm was leased in the year 1762, for the term of 999 years: The annual rent to be £18 sterling, and 40 rods of stone wall, to the year 1769; then £36, to the year 1810; and, after that, 240 bushels of good wheat, to the end of the term.—Since the revolutionary war, the annual rent has been 126 ounces of silver.

years, between their first and second degrees : That on the 6th day of May, annually, or, in case that should be Sunday, on the 7th, the candidates should be publicly examined by the President or Rector, and the Senior Episcopal missionary, within this Colony, who should be then present ; and in case none be present, then by the President only : And, in case the President and Senior Missionary should not agree in their sentiments who are the best scholars, the case shall be determined by lot : And that all surpluses of money, which should happen by any vacancies, should be distributed in Greek and Latin books, to such undergraduate students as should make the best composition, or declamation, in the Latin tongue, upon such a moral theme as shall be given them." Relinquishing his design of founding a college in America, Dr. Berkeley returned to London. While at Newport, he presented all his own works to the College library ; and, afterward, partly out of his own estate, but principally with monies which he procured for the purpose, in England, he made an additional donation of nearly 1000 volumes, which President Clap supposes to have cost at least £400 sterling. He died in 1753, *Ætat.* 73. He was a very amiable, as well as very great man ; and Pope is scarcely thought to say too much, when he ascribes

"To Berkeley every virtue under heaven."*

Rector Williams, after presiding over the College 13 years, finding the sea-air and southerly winds at New-Haven unfavourable to his constitution, and sometimes incapacitating him for business, was necessitated to resign his office, in October, 1739. "He presided with wisdom, gravity, and authority ; applied himself, with care and assiduity, to guard and secure the students, both from whatever might blemish and wound their moral characters, and from errors and mistakes in matters of religion ; and to form their minds, not only to useful knowledge and learning, but to
virtue

* For a further account of him, see Encyclopedia, article Berkeley.

virtue and real piety."* The College flourished under his administration. He introduced and settled a number of good customs; a taste for many parts of useful and polite literature increased; and the state of this Seminary became, from this period, gradually improved. The Trustees, at his resignation, returned him "their hearty thanks for his good service to the College."—In 1745, he went as a chaplain in the army, in the expedition against Cape Breton; and, in 1746, was appointed Colonel of a regiment, on a proposed expedition against Canada. A few years afterward he went to England, where he married a lady of superior accomplishments; and, having returned to Wethersfield, died there, July 24, 1755, *Ætat.* 61. He was born at Hatfield, and educated at Harvard College, where he graduated in 1711.—He "was a good classical scholar, well versed in logic, metaphysics, and ethics, and in rhetoric and oratory. He presided at commencement with great honour. He spoke Latin freely, and delivered orations gracefully, and with animated dignity."†

Dr. Doddridge, whose excellent name is still highly respected in America, was intimately acquainted with him, in England; and gave him this comprehensive character: "I look upon Colonel Williams to be one of the most valuable men upon earth. He has joined to an ardent sense of religion, solid learning, consummate prudence, great candour, and sweetness of temper, and a certain nobleness of soul, capable of contriving and acting the greatest things, without seeming to be conscious of his having done them."

On the day of Rector Williams' resignation, the Rev. Thomas Clap, minister of Windham, was chosen Rector of Yale College. He was inaugurated April 2, 1740.—

— The

* Rev. Mr. Lockwood's Sermon, on the death of Col. Williams.

† Literary Diary. President Stiles heard Rector Williams pronounce his valedictory oration, at the commencement, when he resigned the chair.

The Collegiate laws, hitherto in use, being in some parts defective, and in others obsolete; Rector Clap, by the desire of the Trustees, drew up a large body, "partly out of the ancient laws and statutes of this College; partly from the principal and most important customs which had obtained; partly from the laws of Harvard College; and partly from the statutes of the University of Oxford; and some few new ones were added." These laws, after several readings, were adopted by the board of Trustees, in 1745.— In 1742, the Rector arranged the books of the Library; numbered each book; and took a catalogue of the whole, which was printed.

In 1745, an Act was passed by the Legislature of Connecticut, "for the more full and complete establishment of Yale College; and for enlarging its powers and privileges." By this Act, the Rector and Trustees were incorporated by the name of "The President and Fellows of Yale College in New-Haven;" and they still retain this appellation. The same Act declares, "That the President of said College, with the consent of the Fellows, shall have power to give and confer all such honours, degrees, or licences, as are usually given in Colleges and Universities, upon such as they shall think worthy thereof." It also alleges, that, "for the special encouragement and support of said College, this Assembly do hereby grant unto the said President and Fellows, for the use of the said College, one hundred pounds, silver money—in two equal payments, in October and May, annually. This payment to continue during the pleasure of this Assembly."

[1750.] By means of a lottery, and a liberal grant from the Legislature, the Corporation was enabled to erect another edifice, for the accommodation of the students. The foundation of it was laid April 17, 1750, and the outside was finished in September 1752. "It is 100 feet long, 40 feet wide, and 3 stories high, besides the garrets,* and a cellar

* The rooms in the 4th story were well finished, and occupied by the Students. But they are now more convenient since that story was made erect, in 1797, in conformity to the New College.

cellar under the whole ; and contains 32 chambers and 64 studies.—In grateful acknowledgment of the generosity of the Government, the President and Fellows, at the commencement in 1752, ordered, that the New College be named **CONNECTICUT-HALL**.

This year the President, for the first time, set up Lord's day worship in the College Hall.

The Corporation had, for several years, realized the importance of a Professorship of Divinity, and had leased out some of the College lands for that purpose ; but their finances would not yet admit its establishment. In the mean time, they desired the President, with some assistance from themselves and others, to do the duties of a Professor, by preaching in the College Hall, every Lord's day. The Honourable Philip Livingston, of New-York, having, in 1746, by a donation in money, laid a foundation for such a Professorship, and this fund being afterward augmented by a donation from Mr. Gerthom Clark, of Lebanon ; in 1755, the Corporation chose the Reverend Naphtali Daggett, Pastor of a church on Long-Island, to be Professor of Divinity ; and on the 4th of March, 1756, he was inducted into office.

The President having previously given a lot of land, for the use of a Professor of Divinity for the time being, a sufficient sum was now raised, by subscription, to erect a house for the Professor. It was finished in 1758, and cost £285 sterling.

[1757.] The Tutors, and a number of the Students, who were members of different churches, addressed themselves to the Corporation, June 29, expressing their desire "to attend upon the ordinance of the Lord's Supper, under the administration of the Reverend Professor ; and to walk together in stated Christian communion, and holy subjection to all the ordinances of Christ," with their approbation and sanction. The Corporation approved the proposal ; and, from that time, the Lord's supper has been

statedly

statedly administered at this College, on the first Lord's day in each month.

The number of students being greatly increased, and the old College Hall being extremely inconvenient for the purposes of religious and scholastic exercises, and of a dining-room; the apartment for the Library, also being too small for the books and apparatus; the President proposed the erection of a Chapel, and issued a subscription for this purpose. The foundation of this edifice was laid in April, 1761. It is built of brick, 50 feet long, and 40 feet wide, with a steeple and galleries. The third story is appropriated to the Library, and Philosophy Room. It was opened in June, 1763, when a sermon was preached by the Professor, in the presence of the President and Fellows, and a large auditory. The public exercises, scholastic and religious, excepting those of the annual commencement, have ever since been performed in this Chapel.

President Clap resigned the presidency in September, 1766; and died January 7, 1767, *Ætat.* 64. He was born at Scituate, in Massachusetts, in 1703; graduated at Harvard College, in 1722; and settled in the ministry, at Windham, in 1726; whence he was removed, 14 years after, to the rectorate of Yale College. Dr. Stiles, who, during 13 years residence at College, "was most intimately acquainted with his manner of study, and the subjects of his researches," has delineated his literary character, of which this is a summary: "President Clap was possessed of strong mental powers, clear perception, and solid judgment. Though not eminent for classical learning, he had a competent knowledge of the three learned languages. He was well versed in algebra, optics, astronomy, and the general course of experimental philosophy. In mathematics and natural philosophy I have not reason to think he was equalled by any man in America, except the most learned Professor Winthrop. Many others, indeed, excelled him in the mechanic application of the lower branches of the
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mathematics:

mathematics : but he rose to sublimer heights, and became conversant in the application of this noble science to those extensive laws of Nature, which regulate the most stupendous phenomena, and obtain throughout the stellular universe. I have known him to elucidate so many of the abstrusest theorems and ratiocinia of Newton, that, I doubt not, the whole *Principia* of that illustrious philosopher was comprehended by him ; a comprehension which, it is presumed, very few mathematicians, of the present age, have attained.—Wollaston's Religion of Nature was the basis of his moral philosophy, and Westminster Calvinism was his theology. He had thoroughly studied the Scriptures, and had read the most eminent divines of the last 200 years. In his peculiar manner, he had examined so many authors, through the tract of time from Jerome to the present day, as well as the three more primitive ages, that, on the fundamental doctrines of religion, I believe him to have been possessed of the sentiments of the whole Christian world.—History, ancient and modern, political and ecclesiastical, he was well versed in. He had deeply studied the history of the Assyrian empire ; that of Greece ; that of the Roman empire, through all its periods, and particularly its mutation into an Ecclesiastical State.—He studied the rise of Mahometism ; the Saracenic conquests ; the dominion of the Caliphs and Mamelukes ; the extensive spread of this religion, and the final partition of the interest into several empires. He had formed an idea of the powers of Europe, their connexions, balances, and leading springs of policy : and had arranged the principal events and revolutions of the several ages, from antiquity to the present day. He traced and considered, with the closest attention, the causes of greatest extent, and most forcible operation, in effecting public events, which, like the laws of Nature, carry in themselves the certain futurity of their phenomena.—He well understood the history and geography of the Bible ; and took great pains to consider the verification which it mutually gave, and received, when compared with

with profane history. He was well read in the Fathers, and had examined all the remains of the antiquities of the primitive church. He studied the police, worship, and discipline of the church, in the three first and two last ages. He greatly studied the councils, general and provincial, and in them was thoroughly versed. He was considerably read in the Common Law of England, and in the municipal laws of his country. He was so well versed in the *Jus Civile*, the Institutes of Justinian, the Pandects, the *Novella*; and, from the canons, the decretals of the Popes, he had obtained such a general knowledge of ecclesiastical Law, that he would have honoured a Doctorate in both laws.

The labours of his office left a most contemplative mind but a few hours for reading. But he had a happy and advantageous method of reading: he always studied on a system, or arrangement with respect to some whole, and read to purpose. A voluminous library before him he treated as a Collection of Reports, books delivering the knowledge and reasonings of the learned world, on all subjects of literature. He seldom read a volume through in course. Having previously settled in his mind the particular subjects to be examined, and what, on any subject, he needed ascertain, he then pitched directly on the book or books, and those parts in them, which would elucidate the subject of his enquiry. He would thus, with discernment and dispatch, run over 50 volumes, if necessary, and select whatever they contained in point; and thus proceed, till he had made himself master of the subject, generally passing unconcernedly over the rest, however attractive and interesting. He thus amassed and digested a valuable treasure of erudition, having prosecuted almost all the variety of capital subjects in the whole circle of literature.

He was indefatigable in labours, both secular and scientific, for the benefit of the College; there being proof of the one, in his building a College edifice and Chapel;
and

and of the other, in his frequent public Dissertations on all kinds of literature.”—————

“As to his person, he was not tall ; yet, being thick set, he appeared rather large and bulky. His aspect was light, placid, serene, and contemplative. He was a calm, still, judicious, great man.”*

On the resignation of President Clap, Professor Daggett was chosen President, *pro tempore* ; and he officiated as President till the 1st of April, 1777, when he resigned the chair.

[1770.] The General Assembly of Connecticut, having resolved, in 1770, to found a Professorship of Mathematics and Experimental Philosophy, in Yale College, the Corporation, soon after, elected the Reverend Nehemiah Strong a Professor for that department, who was inducted into office before the expiration of the year.

In 1777, the Reverend Dr. Stiles was elected President, and Professor of Ecclesiastical History ; and was inducted into these offices, July 8, 1778.

Professor Daggett, after a very short illness, died on the 25th of November, 1780. He was born at Attleborough, (Massachusetts) in 1727, and educated at Yale College, where he graduated in 1748. In 1751, he was settled in the ministry at Smithtown, on Long-Island, whence he was removed, five years after, to the Professorship, in which he continued 25 years, till his death. He officiated as President, from 1766 to 1777. He was a good classical scholar ; well versed in moral philosophy ; and a learned divine.

The Professorship of Divinity becoming vacant by the death of Professor Daggett, the Reverend Samuel Wales, of Milford, was elected to that office in 1781, and was inducted, June 12, 1782. [*Vide page 338.*]

In

*Literary Diary.

In 1782, Dr. Daniel Lathrop, of Norwich, bequeathed £500 to Yale College, to be applied at the discretion of the Corporation.*

This year a new brick Hall was erected, 60 feet in length, and 30 in breadth.

The philosophical apparatus being very incomplete, the Reverend Dr. Lockwood, of Andover, (Connecticut) in 1787, contributed £100, towards its completion. A subscription was circulated, by which, including the Doctor's donation, £300 were raised for the same purpose. The President, availing himself of the friendship of Dr. Price, wrote to him for assistance in procuring this apparatus. The Doctor readily complied with the President's request. — He purchased an apparatus, in London, which cost £206:6:3, sterling; and carefully attended to the quality of the several articles of which it was composed. The expence, beyond the remittance for this purchase, amounting to £6:6:3, sterling, was paid by Dr. Price, who, obligingly requested the College to accept it as "a contribution from" him, "testifying" his "good will and respect." — Mr. Benjamin Vaughan generously concurred with Dr. Price, in effecting this business; and saw to the shipping of all the articles to America. He "begged the College to do him the favour to accept of the insurance, freight, commission, and shipping charges;" and added; "I shall at all times be happy to second Dr. Price, in his undertakings; and particularly in behalf of your valuable Institution." — On the 24th of December, 1789, the apparatus arrived safely, and in excellent order, at New-Haven. By a vote of the Corporation, the President expressed to Dr. Price and Mr. Vaughan, their "most sensible gratitude for their
generous

* He graduated at that College, in 1733; studied Surgery at St. Thomas's Hospital, in 1736: married a daughter of Governor Talcott, in 1744; and died, in 1782, *Ætat.* 70; leaving, beside the above legacy, £1000 to public and charitable purposes.

their generous liberality, and very attentive and kind offices on this occasion.*

In 1790, as a farther encouragement to the study of the English language at Yale College, Noah Webster, Esq. appropriated a certain proportion of the avails of his *Grammatical Institute*, (afterwards commuted for a definite sum) to be given, as an annual premium, to the author of the composition, which shall be judged the best by the President, Professors, and Tutors of the College. Members of the Junior and Senior classes, and all, who have not been out of college three years, are permitted to contest for the prize.

A revolution in this seminary was now approaching. By the original charter, the trustees were empowered to fill up any vacancy in their board; but, according to their construction of the charter, (in which also their successors agreed) they were limited to the choice of ministers. None, therefore, but ministers were chosen into their body. Hence, at a very early period, a jealousy arose against the board of Trustees—a jealousy which was cherished by some gentlemen in the State, and affected the Legislature of the Colony. Although the General Assembly continued an annual grant; and, in 1749, gave a generous aid towards the erection of a new College edifice; yet its patronage was not so extensive as the interests of the Institution required. A dissatisfaction with the administration of the College, still prevailing, in 1763, a memorial was presented to the Legislature, representing that the General Assembly were the Founders of the College, and, as such, had a right to appoint Visitors to reform abuses, if any be found; and praying that the Assembly would pass an act to authorize an appeal from any and every sentence, given by the Authority of the College, to the Governor and Council of this Colony for the time being. The counsel for the memorialists having alleged what they judged proper in support
of

* The learned and eminent Dr. Price died, March 19, 1791, *Ætat.* 68.

of the memorial, President Clap, then in the chair, made a respectful reply, acknowledging that the General Assembly have the same authority over the College, and all the persons and estates belonging to it, as over all other persons and estates in the Colony; and all that power which is necessary for the benefit of the College, or the general good of the community; and allowing that a special respect and gratitude are due to them as the *greatest benefactors* of this Seminary, but denying that they are to be considered as *Founders*, or *Visitors*, in the sense of Common Law. Here the controversy terminated; for though many in the Colony were dissatisfied that Ecclesiastics held the exclusive possession of the powers and dignities attached to the government of the College, yet the question concerning the legality of their tenure was not again formally agitated.

Whatever President Stiles' opinion was, concerning the merits of this question; from the time of his entrance into office, he uniformly united with the Corporation in encouraging the conferences of the Assembly, and their inspection of the state of the College.

At the session of the General Assembly in New-Haven, October, 1791, a respectable committee having been appointed from both houses "to confer with the President and Fellows of Yale College, relative to the state and circumstances of said College," this Committee reported at the next session of the Assembly, May, 1792. Their Report at once reflects honour on the President and Fellows; and exhibits, on the part of the Committee, a spirit of candour and liberality highly propitious to the design now in contemplation. It states that, on the 11th of January last, the Committee met the President and Fellows, at New-Haven, on the business of their appointment; that they opened and continued a conference until the 13th of the same month, when they adjourned to meet at Hartford, on the day preceding the last Election; and, that during the whole progress of the enquiry, they found the Corporation dispo-

sed.

fed to communicate, without reserve, every circumstance respecting the care and management of the Institution under their government. After a commendatory account of the improvement in the discipline, and literary exercises of this Seminary, the Report adds, that "the treasury is in a much better condition than we apprehended. In justice to the Corporation, we are bound to observe, that their finances have been managed with great dexterity, prudence, and economy." After exhibiting the state of the College funds, the Report alleges that another building is much wanted, to accommodate the students; that an addition to the Library is much wanted;* that a farther provision is wanted for the Professorship of Mathematics and Natural Philosophy; and that an addition ought to be made to the salary of the Tutors.

The Assembly treated the Report as became the representatives of an enlightened community. Impressed with the importance of the diffusion of knowledge, especially in a State, which, by a singularly equable division of property, and by its settled habits and manners, is eminently republican, they passed a noble Act, for the promotion of literature. [May 31, 1792.] This Act implies no abolition of the former Charter, or Constitution, it being entitled "An Act for enlarging the powers and increasing the funds of Yale College." It grants a very generous addition to the funds of this College, on the conditions expressed in the following clause of the Act: "In case this grant shall be accepted in manner as hereafter provided, the Governor, Lieutenant Governor, and six senior Assistants in the Council of this State for the time being, shall ever hereafter,

* The College Library then consisted of about 3000 volumes, principally ancient books. Its deficiency, however, in respect to modern books, was considerably supplied by two valuable Libraries, each containing about 500 volumes, belonging to two private Societies, to the one or the other of which the students uniformly join, at their entrance into the university.

hereafter; by virtue of their said offices, be Trustees or Fellows of said College, and shall, together with the present President and Fellows of said College, and their successors, constitute one Corporation by the same name and style mentioned in the charter of said College, and shall have and enjoy the same Powers, Privileges, and Authority, in as full and ample a manner as though they had been expressly named and included in said Charter: And that in case of vacancy by death or resignation, or in any other way, of the present Fellows of said College and their successors, every such vacancy shall be supplied by them and their successors by election, in the same manner as though this Act had never passed: And that the said Governor, Lieutenant Governor, and senior Assistants, or any four of them, together with the present Fellows of said College and their successors, or any six of them, shall, at all future meetings of said Corporation, be a quorum for the transaction of business."

The Corporation, on the 28th of June, at a meeting specially called to consider this Act of Assembly, unanimously voted its acceptance; and, on the 20th of July, the President sent to the Secretary of the State a copy of the Vote, written on parchment, and sealed with the College seal: This transaction received the general approbation of the Clergy, and of the citizens of every description, throughout the State. At the subsequent Commencement, in September, a junction was formed between the civilians expressed in the Act, and the members of the old Corporation, who, from this time, constituted one united board in the government of the University.

[1793.] The beneficial effects of this revolution were soon visible. On the augmentation of the funds, a sufficient sum was applied to the erection of another edifice, which had long been wanted. In April, 1793, the President, in presence of the Mayor and Aldermen of the city, of the officers and students of the College, and of a large

collection of citizens, laid the corner-stone of this building, with the following inscription:

EZRA STILES
 COLL. YAL. PRÆS.
 PRIMUM LAPIDEM POSUIT
 ACAD. COND. 93.
 APR. 15, 1793.

Mounting this stone, when it had been duly deposited, he pronounced a speech adapted to the auspicious occasion, in which he gratefully acknowledged the liberality and munificence of the General Assembly; gave an historical sketch of the rise and progress of this literary institution; and religiously commended the edifice, of which this stone was the foundation, with all the interests of this University, to the smiles and blessing of the Most High.

— This building, which is 104 feet long, and 36 feet wide, was completed on the 17th of July, 1794.

Another part of the augmented funds was applied to the Professorship of Mathematics and Natural Philosophy; and that office, which had been vacant since the resignation of Professor Strong, in 1781, was now supplied. Josiah Meigs, Esquire, being chosen Professor for that department, was inducted into the Professorship on the 4th of December, 1794.

President Stiles died, May 12, 1795, Ætat. 68; and was succeeded by the Reverend Timothy Dwight, S. T. D. who presided at the ensuing Commencement.

From the foundation of Yale college to the year 1795, 2372 received their education at this Seminary, of which number 618 were educated under the presidency of Dr. Stiles.

No. III.

THE Corporation of Yale College has been pleased to make provision for the erection of a monument to the memory of President Stiles. A new burying ground having been opened in New-Haven, the last autumn, a certain part of which was presented to Yale College by the proprietors; the friends of the President were desirous that "his ashes should be deposited in the first and most honourable place in it." With the concurrence of the family, the body was accordingly removed, "in that decent and respectful manner, which was due to a character, so universally beloved and respected."*

* Letter from the Honourable James Hillhouse, Senator in Congress, to whom the President's bereaved children feel under the highest obligation for his unremitting and disinterested attentions to them, in their orphan state, and to the memory of their deceased parent.

F I N I S.

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